



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

3224
36

GRAMMAR
OF THE
MODERN SYRIAC LANGUAGE,
AS SPOKEN IN
GROOMIAN, PERSIA,
AND IN
KOORDISTAN.

BY
REV. D. T. STODDARD,
MISSIONARY OF THE LONDON MISSIONARY SOCIETY.

[FROM THE JOURNAL OF THE AMERICAN ORIENTAL SOCIETY, VOL. 8, 1885.]

NEW HARVEY
FOR THE AMERICAN ORIENTAL SOCIETY.

REVISED BY THE SOCIETY'S COMMITTEE.

REVISED BY

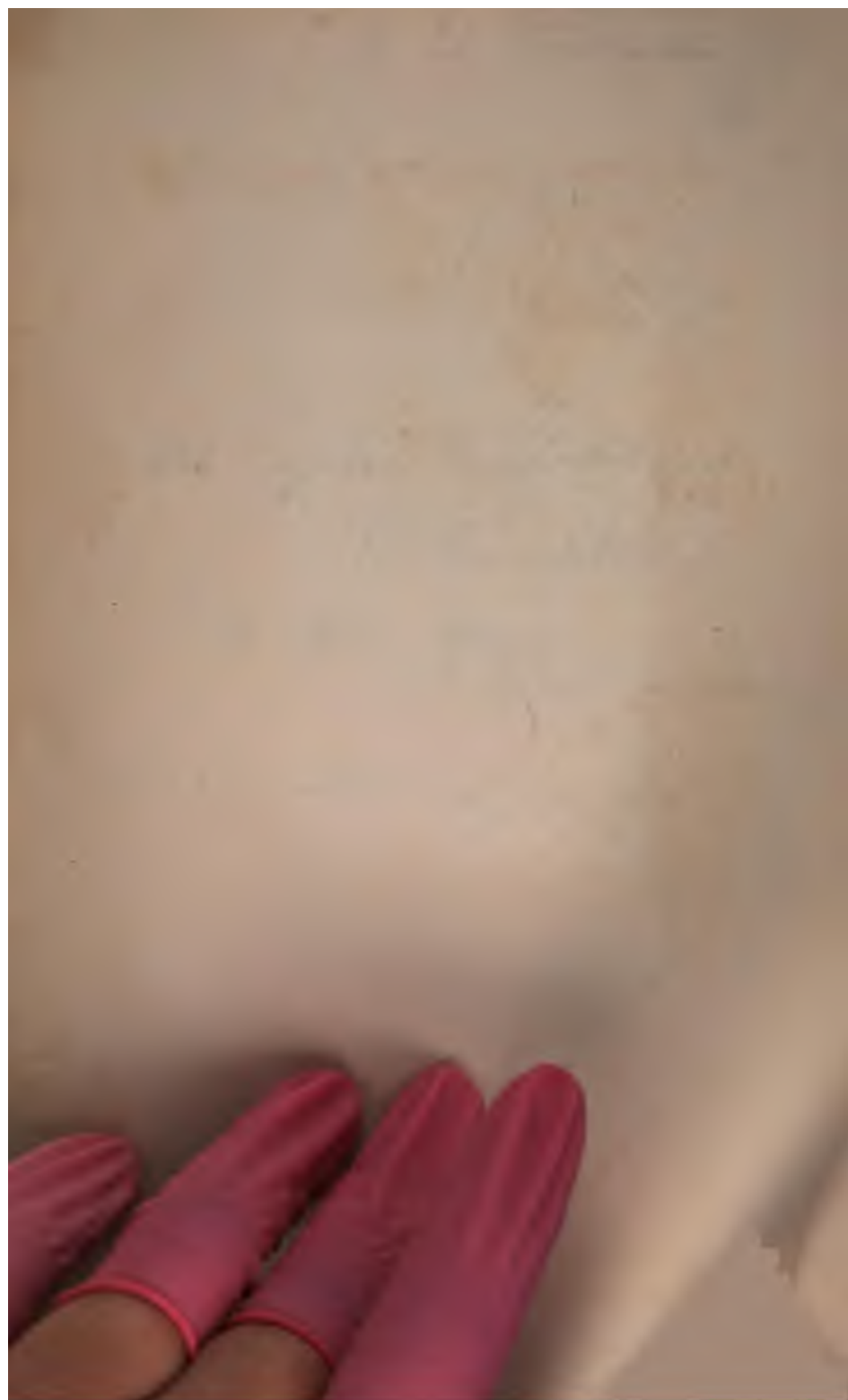
ROBERT THE SOCIETY'S COMMITTEE.

NEW YORK: H. WESTERMANN & CO., 130 BROADWAY.
LONDON: THURNE & CO., PAULS, BURG, DUTCH.
LONDON: E. A. BROCKHAUS.

3224.36



HARVARD
COLLEGE
LIBRARY



Mrs. Sophia S. Stoddard
Northampton -

With love of
Cousin Henry

Sukunndale - 13. Jan. 1881.

GRAMMAR
OF THE
MODERN SYRIAC LANGUAGE,
AS SPOKEN IN
OROOMIAH, PERSIA,
AND IN
KOORDISTAN.

BY
REV. D. T. STODDARD,
MISSIONARY OF THE AMERICAN BOARD IN PERSIA.

[FROM THE JOURNAL OF THE AMERICAN ORIENTAL SOCIETY, VOL. V, 1855.]

NEW HAVEN:
FOR THE AMERICAN ORIENTAL SOCIETY,

PRINTED BY B. L. HAMLEN, PRINTER TO YALE COLLEGE.

M D C C C L V.

SOLD BY THE SOCIETY'S AGENTS:

NEW YORK: B. WESTERMANN & CO., 440 BROADWAY;
LONDON: TRÜBNER & CO.; PARIS: BENJ. DUPRAT;
LEIPZIG: F. A. BROCKHAUS.

AMERICAN BOARD OF COMMISSIONERS
FOR
FOREIGN MISSIONS LIBRARY

3224.36

✓



GRAMMAR

OF THE

MODERN SYRIAC LANGUAGE,

AS SPOKEN IN

OROOMIAH, PERSIA,

AND IN

KOORDISTAN.

BY

REV. D. T. STODDARD,
MISSIONARY OF THE AMERICAN BOARD IN PERSIA.

[FROM THE JOURNAL OF THE AMERICAN ORIENTAL SOCIETY, VOL. V, 1855.]

NEW HAVEN:
FOR THE AMERICAN ORIENTAL SOCIETY,

PRINTED BY B. L. HAMLEN, PRINTER TO YALE COLLEGE.

MDCCCLV.

SOLD BY THE SOCIETY'S AGENTS:
NEW YORK: B. WESTERMANN & CO., 440 BROADWAY;
LONDON: TRÜBNER & CO.; PARIS: BENJ. DUPRAT;
LEIPZIG: F. A. BROCKHAUS.

AMERICAN BOARD OF COMMISSIONERS
FOR
FOREIGN MISSIONS LIBRARY

3224.36

✓



TABLE OF CONTENTS.

	Pages.
INTRODUCTORY REMARKS,	3-8
ORTHOGRAPHY AND ORTHOËPY,	9-21
<p>The alphabet, 9; vowels, 12; modification of vowel-sounds, 16; some peculiarities of ܐ, ܐ, ܐ, ܐ, and ܐ, 18; tālkana, 20; accent, 20; punctuation, 21; Nestorian manuscripts, 21.</p>	
ETYMOLOGY,	22-144
<p>Pronouns, 22-27: personal, 22; demonstrative, 22; relative, 23; interrogative, 24; indefinite and distributive, 24; suffix, 25; reciprocal, 27.</p> <p>Verbs, 27-111: conjugation of ܐܐܐܐ, 28; classes of regular verbs, 34; class first, conjugation of ܐܐܐܐ, 35; verb with negative particles, 43; list of verbs of class first, 45; class second, 51; conjugation of ܐܐܐܐ, 52; list of verbs of class second, 57; irregular verbs of class first: first radical ܐ, 60; second radical ܐ or ܐ; 63; second radical ܐ, 66; first or second radical ܐ, 66: third radical ܐ, 68; third radical ܐ, 72; verbs doubly irregular, 74; irregular verbs of class second: verbs of four radicals, 78; list of such verbs, 80; causative verbs, 87; second radical ܐ, 89; third radical ܐ, 90; third radical ܐ, 91; irreg- ular causatives, 92; synoptical table of irregular verbs, 94; pas- sive voice, 97; verbs with suffixes, 102; relation of modern to ancient verb, 107.</p> <p>Article, 112.</p>	

	Pages.
Nouns, 112-127: gender, 112: number, 114; case, construct and emphatic state, 117; derivation of nouns: patial, 118; diminutive, 119; abstract, 119; verbal, 120; nouns from foreign languages, 125; composition of nouns, 127.	
Adjectives, 127-131: gender, 127; number, 128; comparison, 128; derivation, 129.	
Numerals, 131-134.	
Adverbs, 134-140: adverbs of place and order, 134; of time, 135; of manner and quality, 136; general remarks, 138.	
Prepositions, 141-143.	
Conjunctions, 144.	
Interjections, 144.	
SYNTAX,	145-176
Article, 145; relation of nouns to nouns, 147; adjectives, 149; subject and verb, 150; predicate nominative, 152; substantive verb, 152; object of the verb, 153; pronouns, 154; moods and tenses of verbs: indicative, 158; subjunctive, 161; subjunctive after particles, 165; infinitive, 167; participle, 170; substantive verb, 170; adverbs, 171; prepositions, 171; conjunctions, 172; phrases, 172; salutations, 175.	
SPECIMENS of the language, in poetry and prose,	177-180
APPENDIX,	180a
CORRECTIONS,	180f

INTRODUCTORY REMARKS.

It is an interesting fact that, although the Nestorians of Persia have for many centuries been conquered and outnumbered, and have had very little share in civil affairs, and their brethren in the Koordish Mountains have enjoyed only a doubtful independence, they have preserved to the present time a knowledge of their vernacular language. In Persia, most of the Nestorians are indeed able to speak fluently the rude Tatar (Turkish) dialect used by the Mohammedans of this province, and those of the mountains are equally familiar with the language of the Koords. Still, they have a strong preference for their own tongue, and make it the constant and only medium of intercourse with each other. This is the more noticeable, as in modern times, until within a short period, they had no current literature, and the spoken dialect was not even reduced to writing. Their manuscript copies of the Bible and other books were very scarce, and were carefully hid out of sight, covered with dust and mildew. Very few, if any, except the clergy, aspired to be readers, and still fewer were able to read with any degree of intelligence.

The first attempt worthy of record to reduce the Modern Syriac to writing, was made by Rev. Justin Perkins, a Missionary of the American Board of Commissioners for Foreign Missions, at Tabreez, in the winter of 1834-5, in connection with the study of the language, under the instruction of the Nestorian Bishop Mar Yohannan.

The first attempt to write it in a permanent and useful form, was made by Dr. Perkins in the construction of school-cards, in the winter of 1836, after he and Dr. Grant had settled at Oroomiah. On the 18th of January of that year their first school was commenced. Says Dr. Perkins: "Seven boys

from the city attended. They all took their stand in a semi-circle around the manuscript card suspended on the wall, which Priest Abraham with my assistance had prepared; and as they learned their letters and then began to repeat a sentence of the Lord's prayer, for the first time, with a delight and satisfaction, beaming from their faces, equalled only by the novelty of their employment, I could understand something of the inspiration of Dr. Chalmers, when he pronounced the Indian boy in the woods, first learning to read, to be the sublimest object in the world."—*Residence in Persia*, p. 250.

In another connection, Dr. Perkins, speaking of the preparation of the cards for that missionary school, says: "There was no literary matter for its instruction and aliment, save in the dead, obsolete language. I therefore immediately commenced translating portions of the Scriptures from the Ancient Syriac copies, by the assistance of some of the best educated of the native clergy. We first translated the Lord's prayer. I well remember my own emotions on that occasion. It seemed like the first handful of corn to be cast upon the top of the naked mountains; and the Nestorian priests who were with me, were themselves interested above measure to see their spoken language in a written form. They would read a line and then break out in immoderate laughter, so amused were they, and so strange did it appear to them, to hear the familiar sounds of their own language read, as well as spoken. We copied this translation of the Lord's prayer on cards for our classes. Our copies were few. We therefore hung up the card upon the wall of the school-room, and a company of children would assemble around it, at as great a distance from the card as they could see, and thus they learned to read. We next translated the ten commandments, and wrote them on cards in the same way, and then other detached portions of the Word of God; and thus continued to prepare reading matter by the use of the pen, for our increasing number of schools, until the arrival of our press in 1840. This event was hailed with the utmost joy by the Nestorians, who had long been waiting for the press, with an anxiety bordering on impatience; and it was no less an object of interest and wonder to the Mohammedans. They too soon urgently pressed their suit, that we should print books for them also; and a very respectable young Meerza sought, with unyield-

ing importunity, a place among the Nestorian apprentices, that he too might learn to print. The first book which we printed in the modern language, was a small tract, made up of passages from the Holy Scriptures. As I carried the proof-sheets of it from the printing-office into my study for correction, and laid them upon my table before our translators, Priests Abraham and Dunkha, they were struck with mute rapture and astonishment, to see their language in print: though they themselves had assisted me, a few days before, in preparing the same matter for the press. As soon as recovery from their first surprise allowed them utterance, 'It is time to give glory to God,' they each exclaimed, 'that we behold the commencement of printing books for our people;' a sentiment to which I could give my hearty response."

The first printing in the Nestorian character was an edition of the four Gospels published by the British and Foreign Bible Society in 1829, the type being prepared in London from a manuscript copy of the Gospels obtained from Mar Yohannan, by the eccentric traveller Dr. Wolff, several years before, and taken by him to England for that purpose. This volume is all that has ever been printed in the modern language of the Nestorians, otherwise than by the agency of our mission-press, with the exception of one or two small Papal tracts, published a few years since at Constantinople, with miserable type prepared under the supervision of the Jesuits in that city.

Since the arrival of our press in 1840, it has been busily employed in printing books for the Nestorians, in both their ancient and modern language, mostly in the latter.

Dr. Perkins has furnished the following list of our more important publications, arranged nearly in the order in which they have been issued from the press.

THE PSALMS, as used in the Nestorian churches, with the Rubrics, in Ancient Syriac. 196 pp. 4to.

INSTRUCTIONS FROM THE WORD OF GOD, in Modern Syriac. (Extracts from the Bible.) 77 pp. 12mo.

THE ACTS AND THE EPISTLES, in Ancient Syriac. 8vo.

THE GREAT SALVATION, a tract in Modern Syriac.

SIXTEEN SHORT SERMONS, in Modern Syriac.

A PRESERVATIVE FROM THE SINS AND FOLLIES OF CHILDHOOD AND YOUTH, by Dr. Watts, in Modern Syriac.

AIDS TO THE STUDY OF THE SCRIPTURES, in Modern Syriac. 109 pp. 8vo.

SCRIPTURAL HISTORY OF JOSEPH AND THE GOSPEL OF JOHN, in Modern Syriac. 316 pp. 8vo.

THE GOSPEL OF MATTHEW, in Modern Syriac. 192 pp. 12mo.

TRACTS ON FAITH, REPENTANCE, THE NEW BIRTH, DRUNKENNESS, and THE SABBATH, by Mr. Stocking, in Modern Syriac.

THE FAITH OF PROTESTANTS, in both Ancient and Modern Syriac, in separate volumes. 164 pp. 8vo.

SCRIPTURE QUESTIONS AND ANSWERS, in Modern Syriac. 139 pp. 8vo.

FIRST HYMN BOOK. 10 pp. 12mo.

THE DAIRYMAN'S DAUGHTER, in Modern Syriac. 136 pp. 8vo.

USEFUL INSTRUCTIONS, in Modern Syriac.

THE FOUR GOSPELS, in Modern Syriac. 637 pp. 8vo.

THE NEW TESTAMENT, in both Ancient and Modern Syriac, the translation being made by Dr. Perkins from the Peshito, with the Greek differences in the margin. 829 pp. 4to.

SCRIPTURE HELP OR MANUAL, in Modern Syriac. 192 pp. 8vo.

BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 712 pp. 8vo.

QUESTIONS ON BUNYAN'S PILGRIM'S PROGRESS, in Modern Syriac. 99 pp.

Second SCRIPTURE MANUAL, and a larger HYMN BOOK, in Modern Syriac. 131 pp. 8vo.

THE SHEPHERD OF SALISBURY PLAIN, in Modern Syriac. 70 pp. 8vo.

THE YOUNG COTTAGER, in Modern Syriac. 98 pp. 8vo.

Smaller ARITHMETIC, in Modern Syriac. 24 pp. 8vo.

Larger ARITHMETIC, in Modern Syriac. 192 pp. 8vo. By Mr. Stocking.

A GEOGRAPHY, in Modern Syriac. 302 pp. 8vo. By Dr. Wright.

THE LORD'S PRAYER, TEN COMMANDMENTS and CATECHISM FOR CHILDREN, in Modern Syriac. 78 pp. 8vo.

A SPELLING BOOK, in Modern Syriac. 54 pp. 8vo.

THE OLD TESTAMENT, in both Ancient and Modern Syriac, the latter being translated from the Hebrew by Dr. Perkins. 1051 pp. large 4to.

SPELLING BOOK, with SCRIPTURE READINGS, in Modern Syriac. 160 pp. 8vo.

THE RAYS OF LIGHT, a monthly periodical, devoted to Religion, Education, Science and Miscellanies. Fourth volume now in progress.

In press, an edition of the NEW TESTAMENT in Modern Syriac, and BAXTER'S SAINT'S REST.

Ready for the press, SCRIPTURE TRACTS, of the American Tract Society, and GREEN PASTURES, an English work, consisting of a text of Scripture, with a practical exposition, for each day in the year.

Our schools have been gradually increasing in number, till the present year. We now have about eighty village-schools and flourishing Male and Female Seminaries. Of course, the number of intelligent readers is rapidly on the increase, and the modern language is assuming a permanent form. It should still, however, be considered as imperfect. It is difficult to give in a precise manner either its orthography, its etymology or its syntax, because the language is not to-day just what it was yesterday, nor just what it will be to-morrow. Until the publication of the Old and New Testaments, there was no standard of usage. It was difficult to say which dialect should have the preference. The same uncertainty in a measure still remains. If we assume that the dialect which is nearest to Ancient Syriac should be the standard, this will necessarily be unintelligible to a large portion of the people. We generally use the language in our books which is spoken on the plain of Oroomiah, unless there are obvious reasons for variation in a particular case.

Rev. Mr. Holladay, one of our missionary associates, prepared a very brief, though excellent sketch of the grammar of the Modern Syriac, about the year 1840. He also aided much in translating works for the press. His health and that of his family obliged him in 1845 to leave us for America, where he still resides, near Charlottesville, Va.*

Much time has been bestowed on the preparation of the following grammar; although, as it has been written with indifferent health and amid the pressure of missionary duties and cares, it has not been subjected to so thorough revision as it would have been under other circumstances. The Syriac has been written by Deacon Joseph, our translator,

* Mr. Holladay has kindly consented to superintend the printing of this grammar. COMM. OF PUBL.

who has had much experience in labor of this kind, and is perfectly familiar with the grammar of the Ancient Syriac.

My design has been to trace up the language, as now spoken, to the Ancient Syriac, and I presume no reader will complain of the frequent references made to Hoffman's large and valuable grammar. As some may find occasionally Ancient Syriac words written in a manner different from that to which they are accustomed, it may be well to suggest that the Syriac of the Jacobites, which has generally been the Syriac of European grammars, differs somewhat from the Syriac of old Nestorian books. The latter are of course the standard with us.

It may seem unnecessary to some to link in the Hebrew with the Modern Syriac, and I have had myself many doubts about the expediency of doing it. But, considering how many Hebrew scholars there are in America, who would take pleasure in glancing over the following pages, and how few of them are at home in Ancient Syriac, it seemed to me not inappropriate to adopt the course I have. The references to Nordheimer's Hebrew Grammar certainly add little to the size of the work, even if they do not at all increase the interest of the reader.

Every thing serving to develop the Ancient Aramean of these regions is worthy of investigation. And it has occurred to me, as not at all unlikely, that the Nestorians use many words, and perhaps grammatical forms, in their daily intercourse, which have never found their way into grammars and lexicons, and yet are very ancient, and owe their origin to the Aramean, which was once so extensively spoken in Persia and made even the court-language.—Ezra 4: 7, 8.

I at first designed to give in an appendix an outline of the Jews' language as now spoken in this province. It is nearly allied to the Modern Syriac, and Jews and Nestorians can understand each other without great difficulty. But whether these languages had a common origin, within the last few centuries, or whether they are only related through the Ancient Syriac and Ancient Chaldee, we have not yet the means of determining. The discussion of this subject, which is necessarily omitted now, may be resumed hereafter.

D. T. STODDARD.

Oroomiah, Persia, July, 1853.

connection with the next letter: ܐ with ܠ and ܐ; ܐ with ܠ, ܕ, ܡ, ܝ and ܐ.

ܐ, ܠ, ܡ, ܕ, ܝ, ܐ, are susceptible of aspiration as in the ancient language. A large point above the letter (daghesh lene of the Hebrew) which is often omitted, especially at the beginning of words, denotes that the letter is not aspirated in pronunciation. A similar point below shows that it is aspirated. It is to be noted, however, that ܐ, unaspirated, is written without any point. When aspirated, it is written ܐ.

NOTE.—It would not be an easy matter to lay down the rules by which these letters are aspirated in Modern Syriac. Nor is it necessary to attempt it, as the aspiration is indicated in nearly every case by the point below the letter. Wherever one of these letters is unaspirated in a verbal root, it is unaspirated throughout the conjugation, and *vice versa*.

ܐ, when aspirated, has nearly the sound of the English *w*, sometimes inclining to *v*, and can hardly be distinguished from ܐ. The latter must, however, be regarded as the weaker consonant. Cases will be mentioned farther on, in which ܐ coalesces with the preceding vowel and loses its power as a consonant.

ܠ, when aspirated, has the sound of *gh* (the Persian غ), and is perhaps more deeply guttural than ܐ, which seems to a beginner to resemble it.

ܡ has the sound of the English *j*. Until the last two or three years, we used it also to express *ch*. See ܡ.

The aspirated ܡ is not much, if at all, used in the province of Oroomiah. In the mountains of Koordistan, its proper sound is that of *th* in *these*, but it is said in one or two cases to have the sound of *th* in *thin*.

ܐ has a more decided and full pronunciation than the English *h*, without approaching in sound to ܐ (*hh*). The latter cannot be distinguished in pronunciation from ܐ. Their equivalent nearly is found in the German *ch* (*Bach*).

NOTE.—The Nestorians pronounce ܐ, ܠ, ܡ, etc., with much stress of voice, in consequence of which the sound of their language is at first unpleasant to an English ear. The Turkish of Northern Persia in this respect resembles the Syriac, and is very unlike the cultivated language of Constantinople. Whenever the Turkish is

referred to in the following pages, the reader will understand by it the rude Tatar dialect of this province, which has not even been reduced to writing, and is therefore noted in the Syriac character.

Ⲁ, used for connecting words and clauses (the Hebrew ׀), is pronounced nearly like *oo* in *hood*, but with a more rapid enunciation.

Ⲇ or ⲇ is equivalent to *z* in *azure*, or *s* in *pleasure*. These characters are rarely used.

Ⲉ, unaspirated, has often the sound of *k* in *kind*, as pronounced by Walker, a *y* being quickly inserted after *k*.

Ⲉ has the sound of *ch* in *cherry* and *rich*.

Ⲋ is sometimes pronounced like Ⲉ, when it precedes Ⲁ or ⲁ, e. g. Ⲋⲁⲓⲛ, a store-room; Ⲋⲁⲓⲛ, to stagger; Ⲋⲁⲓⲛ, lazy; Ⲋⲁⲓⲛ, to swagger, etc. So in Persian. So in English in the words *imbitter*, *impatient*. Ⲋ is also occasionally written instead of ⲁ, as Ⲋⲁⲓⲛ, sound being regarded more than derivation.

Ⲋ, ⲋ and Ⲍ, are readily confounded by a foreigner in certain connections, but are at once distinguished by a native. We may take as an illustration Ⲋⲁⲓⲛ, the hand, and Ⲋⲁⲓⲛ, a feast; or Ⲋⲁⲓⲛ, a fig, and Ⲋⲁⲓⲛ, mud. The difference in these words may seem slight, but, unless the ear is trained to make nice distinctions, a foreigner will be often misunderstood, even if he does not fall into ludicrous blunders.

Ⲋ has been used more or less to represent the *f* and *ph* of other languages, but, as the Nestorians pronounce this sound with difficulty, and it never occurs in words truly Syriac, we have for some years past dropped it in our books. Ⲋ coalesces with certain vowels, as hereafter stated.

Ⲋ.—When this letter is used, the syllable fills the mouth, as it were, more than when Ⲉ is used.

Ⲋ.—A very hard *k*, which can be represented by no analogy in English.

Ⲋ, when unaspirated, is equivalent to the English *t*. Ⲋ is a harder *t*, and sounded farther back in the mouth. Ⲋ, if aspirated, has the sound of *th* in *thick*. This aspiration, so common in the ancient language, is quite lost on the plain of Oroomiah, but is retained in Koordistan.

VOWELS.

<i>Names.</i>	<i>Notation.</i>	<i>Power.</i>
ܦܬܗܗ P'tahha	ܦ̇	<i>a</i> in <i>hat</i> .
ܙܟܦܐ Zkapa	ܙ̇	<i>a</i> in <i>father</i> .
ܙܠܡܐ Zlama (long)	ܙ̈	{ between <i>e</i> in <i>elate</i> and <i>a</i> in <i>hate</i> .
ܙܠܡܐ Zlama (short)	ܙ̇	
ܪܘܗܗ R'wâhha	ܪ̇	<i>o</i> in <i>note</i> .
ܪܘܨܐ R'wâsa	ܪ̈	<i>oo</i> in <i>poor</i> .
ܚܘܘܨܐ Hhwâsa	ܚ̈	<i>e</i> in <i>me</i> .

NOTE.—The names of —̈ and —̇ in Ancient Syriac grammars are just the reverse of those here given, but, as it seems more proper to call —̈ hard, the Nestorians follow the usage noted above.

P'tahha has generally the sound of short and close *a*. In the great majority of cases, when a consonant follows it (excepting ܐ, ܐ, ܐ, and cases specified on pp. 10, 11), which has a vowel of its own, that consonant is doubled in pronunciation, e. g. ܬܬܝܬܝܬܝܬ these; ܬܬܝܬܝܬܝܬ a wave; ܬܬܝܬܝܬܝܬ true; where ܬ, ܬ and ܬ are each doubled.

NOTE 1.—There is no doubt that at least the Eastern Syrians formerly used the daghesh forte, though, as now, without any distinguishing mark. Compare Hoffman's Grammar of the Ancient Syriac, § 17, Annot. 1. Asseman states that in many cases —̇ is followed by a dagheshed letter, but this is not the usage now, except in ܬܬܝܬܝܬܝܬ and ܬܬܝܬܝܬܝܬ, and then with questionable propriety.

NOTE 2.—It is perhaps unnecessary to state that ܬ, ܐ and ܐ, are letters too weak to receive the daghesh. The usage is the same in the Hebrew. Unlike the Hebrew, however, the Modern Syriac may double —̈ and —̇, and does so constantly, e. g. ܬܬܝܬܝܬܝܬ, to envy; ܬܬܝܬܝܬܝܬ, to make alive; pronounced respectively *bahh-hhul*, *mâhh-hhee*. So too ܬܬܝܬܝܬܝܬ, to wallow; ܬܬܝܬܝܬܝܬ, deaf; pronounced *garril*, *karra*.

NOTE 3.—A few words, such as **ܒܚܝܬܐ**, **ܒܚܝܬܐ**, **ܒܚܝܬܐ** (the first syllable) and **ܒܚܝܬܐ**, derived from the ancient language, are exceptions to the above rule. The sound of **ܚ** in these words is like that of **ܚ**, and the following consonant is not doubled.

P'tahha is lengthened, when followed by **ܐ**, **ܐ** or **ܐ**, as in the second syllable of **ܒܚܝܬܐ**, where **ܚ** is to be pronounced like **ܚ**. So in **ܒܚܝܬܐ**, *light*; **ܒܚܝܬܐ**, *an arm*; **ܒܚܝܬܐ**, *a serf*.

Sometimes the sound of **ܚ** in a mixed syllable, beside the cases hereafter specified, nearly approaches that of short *u*, e. g. **ܒܚܝܬܐ**, pronounced *ũthra* or *ũtra*.

Zkapa has properly the sound of *a* in *father*, but, in order to give uniformity to the spelling of like forms, occasional deviations have been made from this rule. Thus, we have **ܒܚܝܬܐ**, *I may heal*; **ܒܚܝܬܐ**, *I may be*; **ܒܚܝܬܐ**, *I may read or call*, although in the first **ܚ** has nearly the sound of *e* in *met*, in the second, the sound of *a* in *father*, and in the third, the sound of *a* in *ball*.

NOTE 1.—It will thus be seen that the Nestorians have what Hoffman (§ 11, 3) properly calls the more elegant pronunciation of **ܚ**. So far as we know, this vowel is never pronounced by them as long *o*.

NOTE 2.—It may here be remarked, once for all, that several serious difficulties are in the way of an orthography which shall perfectly represent the sound of each word. Many words, as, for instance, **ܒܚܝܬܐ** and **ܒܚܝܬܐ**, have a different sound from what they had formerly; and yet, for the sake of etymology, it is considered important to retain the original spelling. It is often a matter of much doubt how far we are permitted to go in defacing the escutcheon of words, and obliterating all traces of their ancestry. One who had not fully considered the subject, might often think we were arbitrary, where good reasons for a variation may be assigned; e. g. Anc. **ܒܚܝܬܐ**, **ܒܚܝܬܐ**, Modern **ܒܚܝܬܐ**, **ܒܚܝܬܐ**.

The difficulty is still greater in regard to words which have been transferred from other languages, the Turkish, the Persian, the Koordish, and the Arabic. Even if we were thoroughly acquainted with these languages, as we are not, the words derived from them in Modern Syriac are often completely disguised, and years pass before

we successfully trace out their origin. Others are more or less corrupted, though not properly made over; and still others retain very much of their original form and sound. In the latter case, we intend always to refer to the language from whence they came, to ascertain the true spelling.

The varieties in dialect present another obstacle not easily surmounted. As familiarity is acquired with the language spoken, in all the dialects, reasons are often found for changing orthography which was supposed to be definitely settled.

Long Zlamu.—The sound of \overline{r} is not exactly that of long e , nor of long a , but something between these sounds, approaching a little nearer to that of e than of a .

Short Zlama.—This vowel, though generally *ī*, sometimes approaches in sound to *ě*. When followed by **л**, its sound resembles э, e. g. **зелье**, hear.

The same rule which has been mentioned for the doubling of a consonant after ֿֿֿ , applies also to ֿֿֿ . Thus in **בָּרָא**, *a bear*; **חֹרֵף**, *a hoof*; **עָשָׂן**, *smoke*; the **בָּ**, **חֹ** and **עָ**, are respectively doubled in pronunciation. The fact that the daghesh must always, as in Hebrew, be preceded by a short vowel, needs no explanation.

It may be well to state, under this head, that **ⲙ**, **ⲛ** and **ⲏ** occasionally admit of daghesh forte in the Ancient Syriac, after a short vowel, but not **Ⲑ**.

R'wáhha.—This is long *o*, but is often undistinguishable in pronunciation from *o*, which has the sound of *oo* in *poor*, but at times inclines also to the sound of long *o*. When *á* precedes, *o* should follow; when *í* precedes, *o* should follow.

NOTE 1.—As the Nestorians generally use **ⲁ** and **ⲓ**, especially in the neighborhood of Mosul, there is no doubt that the former corresponds to **א** in Hebrew, and the latter to **י**.

NOTE 2.—Unlike ך in Hebrew, ֿ is so far an essential part of the vowel, that the latter cannot be written without it. The same remark may be made of ֿ in *hhwāsa*.

NOTE 3.—Hoffman, § 13, 4, speaks of these vowels as sometimes *û*, but the Nestorians know no such usage. In the examples he adduces, جَف, نُسَف, سَكُود, صَكُود etc., the sound is as given above.

Hhwāsa.—This is in sound like a very long *e* in English. The *u* has sometimes belonging to it another vowel, in which case it performs the double office of a consonant (*y*) and a fulcrum for *hhwāsa*, e. g. **ܚܚܘܬܐ**, *thought*, pronounced *hhēyal*; **ܕܝܢܐ**, *of us*, pronounced *dēyan*. The word **ܚܚܘܬܐ** in which the etymology is preserved, is sounded thus: *īt*. In the perfect participle feminine, 1st Class, we have, for example, **ܚܚܘܬܐ**, *braided*, pronounced as if written **ܚܚܘܬܐ**. And so of similar cases.

NOTE 1.—After **ܐ**, *u* is silent. This mode of spelling, adopted from the ancient language, has been in a great measure dropped. Thus, we now write **ܐܚܘܬܐ**, *you may be*, for **ܐܚܘܬܐ**; **ܐܚܘܬܐ**, *you may see*, for **ܐܚܘܬܐ**, etc. But **ܚܚܘܬܐ** and some other words transferred from Ancient Syriac, retain their original form.

NOTE 2.—There is a sheva in common use, as in Hebrew, though without any distinctive mark. Sometimes there are two attached to two successive letters, e. g. **ܚܚܘܬܐ**, *that in his heart*, pronounced *d'bhbbbo*. In a few cases the mark called in Ancient Syriac **ܚܚܘܬܐ** and placed above the line (Hoff. § 19, 1), has been used for this purpose, but it is now dropped, as it is of no practical use to ourselves or the natives. The ear soon becomes so trained that it instinctively gives the sheva where it is called for. No one who has spoken Syriac two months would think of pronouncing **ܚܚܘܬܐ**, *fuel*, *yakdana*, but, as a matter of course, *yek'dana*. So **ܚܚܘܬܐ**, *ya'-cobh*. Compare the Hebrew **יָעֹבֵד**.

The sheva was no doubt employed by the Nestorians of old, though, so far as we can judge from the disposition of the vowels in the ancient language, with less frequency than in the modern. Those grammarians who, according to Hoffman (§ 15, Annot.), wish to class "inter absurdos" any who speak of a sheva in Ancient Syriac, should properly themselves be classed there.

MODIFICATION OF VOWEL-SOUNDS.

The letters **ا**, **آ**, **أ**, **ع** and **إ**, and, to a considerable extent, also **د**, **ذ** and **ز**, modify the sound of some of the vowels which are connected with them in the same syllable. The general tendency of these letters is to make the vowels joined with them somewhat like short *u*, though this is not the uniform effect. As it is essential to a correct pronunciation that this subject be understood, some examples will here be given to illustrate it. The sounds of course cannot be perfectly represented in English. Observe that $\bar{a}=a$ in *hate*; $\acute{a}=a$ in *saw*; *a*, without a mark over it, $=a$ in *father*; $\tilde{a}=a$ in *hat*; *ee*, at the end of words, $=\bar{e}$. In some cases \bar{e} may more properly be represented by simple *e*. $\bar{e}=\bar{e}$.

1. These letters with \bar{a} , **أَعْدَدَ**, *fifty*, pronounced *hhūm-shē*; **تُرْتُمُ**, *tūrtūm*, to murmur; **أُمَمَانُ**, *ūmmān*, with us; **مُصَارَاةٌ**, *mūstar*, a ruler for parallel lines; **نُكَّةٌ**, *nūkka*, a whale. Also with **ذ** and **ز**: **مُؤْمِتَةٌ**, *mūmtē*, let them cause to reach; **مُورِيَامُ**, *Mūryam*, Mary.

2. With \bar{a} , **أَسْجُدُ**, *hhūdrit*, thou mayest walk about; **بُتْنَا**, *būtna*, she may conceive; **أَنَا**, *ēwūkh*, we are; **مُورِيَانُ**, *Mūrya*, the Lord; **كُورْيَانَا**, *kūr'yana*, a reader.

These letters very often give \bar{a} the sound of *ā*. Thus we have **أَسْجُدُ**, *hhātee*, he may sin; **أَسْجُدُ**, *tāshee*, he may conceal; **أَلُولَا**, *āloola*, a street; **أَسْجُدُ**, *sāpee*, he may strain; **أَسْجُدُ**, *kāree*, he may read; **أَسْجُدُ**, *rāma*, high.

3. With \bar{e} , no effect is generally produced.

4. With \bar{e} , the vowel sound is in most cases \bar{u} : **أَسْجُدُ**, *hhūshlē*, I went; **أَسْجُدُ**, *pālūt*, he may go out; **أَسْجُدُ**, *ūsra*, ten; **أَسْجُدُ**, *Mūsreen*, Egypt; **أَسْجُدُ**, *p'kūdlee*, he com-

manded; **רִמְלֵה**, *rūmlee*, he rose; **תּוּמִימָה**, *toomūmma*, completed. But **א** following **ה**, lengthens it into **הַ**.

5. **ה** and **ו** are affected rarely, if at all.

6. **י** is in many cases unchanged. When, however, these letters are followed by **י** or **ו** coalescing in the preceding vowel **יְ** (see next section under **יְ**), the vowel-sound is not generally a simple one, as in other cases, but resembles the sound of *ei* in *height*, e. g. **תֵּירָא**, *teira*, a bird; **עֵינָא**, a fountain, an eye; **קֵיסָא**, *keisa*, a tree. So with **ו**: **קֵימָא**, *keimat*, a price; **תֵּינָא**, *teina*, mud.

FURTHER MODIFICATION OF SIMPLE VOWELS.

1. **פְּ** **יְ**.—P'tahha followed by **י** has the sound of *ō*, e. g. **זֹנָא**, *zōna*, time; **גֹּרָא**, *gōra*, a husband.

2. **פְּ** **יְ**.—P'tahha followed by **ו** does not often occur; never in our more recent books. But, wherever found, it has nearly the sound of *ō*, e. g. **תִּישְׁוּן**, *totishoon*, search ye, now written **תִּישְׁוּן**. See **שְׁ** **יְ**.

3. **יְ** **יְ**.—This has in general the sound of *ey* in *they*, e. g. **עֵיגָא**, *eyga*, then; **עֵינֵי**, *eynē*, which of the two; **בֵּיטָא**, *beyta*, a house; **לֵילֵי**, *leylee*, the night; **שֵׁינָא**, *sheyna*, peace. Exceptions, for the sake of etymology, are **יֵרָא**, *where*, pronounced *ēka*; **לִי** = *lit*, there is not; **אֵי** = *akh*, as. **פֵּיטַחְתָּ**, a capital city, is pronounced nearly *peitahht*. Compare also what is said above of **יְ**, **וְ**, etc., followed by **י**.

4. **שְׁ** **יְ**.—P'tahha followed by **ש** has a sound varying between *ow* in *now*, and *ō*, e. g. **בְּנוּשְׁוּ**, *b'nowshoo* or *b'nōshoo*, by himself; **נֹוְטַלֵּי**, *Nowtalē*, Naphtali.

5. $\text{𐤆} \text{ 𐤌}$, $\text{𐤌} \text{ 𐤌}$.—Zkapa before 𐤆 or 𐤌 has the sound of *ō*, and is not distinguishable in the modern from $\text{𐤆} \text{ 𐤌}$, e. g. 𐤆𐤌𐤆 , *ō-dē*, they may do; 𐤆𐤌𐤆 , *ō-rē*, they may enter; 𐤆𐤌𐤆 , *Yōsīp*, Joseph; 𐤆𐤌𐤆 , *hōya*, she may be; 𐤆𐤌𐤆 , *gōza*, a walnut; 𐤆𐤌𐤆 , *dōra*, a generation.

6. $\text{𐤆} \text{ 𐤌}$.—Zkapa before 𐤌 has the sound of *ey* in *they*, and often does not differ from $\text{𐤆} \text{ 𐤌}$, e. g. 𐤆𐤌𐤆 , *weyta*, being; 𐤆𐤌𐤆 , *kreyta*, reading. In such cases, 𐤌 may also have a vowel of its own, and be sounded like our *y*, e. g. 𐤆𐤌𐤆 , *k'seyyatee*, covers.

7. $\text{𐤆} \text{ 𐤌}$, $\text{𐤌} \text{ 𐤌}$, $\text{𐤆} \text{ 𐤌}$.—Short zlama before 𐤆 , 𐤌 , or 𐤆 has a sound nearly like that of *ew* in *Lewis*, e. g. 𐤆𐤌𐤆 , *honey*, not exactly *divsha* nor *doosha*; 𐤆𐤌𐤆 , *straw*, not *tivna* nor *toona*; 𐤆𐤌𐤆 , *the ocean*; 𐤆𐤌𐤆 , *a Cyrenian*; 𐤆𐤌𐤆 , *Cyprus*; 𐤆𐤌𐤆 , *quick*, etc.

8. $\text{𐤆} \text{ 𐤌}$.—This has been alluded to in a preceding note. See under Hhwâsa.

9. $\text{𐤆} \text{ 𐤌}$.—If 𐤌 is followed by 𐤆 , the latter has either no effect on the syllable, or the sound is nearly that of *ui* in *ruin*, e. g. 𐤆𐤌𐤆 , *a winnowing fan*, pronounced *rooshta* (nearly).

It may be stated as a general rule, that 𐤆 , 𐤌 and 𐤆 , prefer the vowel 𐤌 , as in the ancient language and the Hebrew.

SOME PECULIARITIES OF 𐤆 , 𐤌 , 𐤌 , 𐤆 AND 𐤆 .

1.—It has already been mentioned that 𐤆 quiesces occasionally in 𐤌 , and lengthens it. It quiesces far more frequently in 𐤌 , as in the final syllable of 𐤆𐤌𐤆 , *great*, and a multitude of other words. 𐤆 may also quiesce in 𐤌 , as in the

last syllable of plurals, and in **ⲉ**, **ⲓ**, **ⲓ̄**. When it follows the latter, it lengthens it into **ⲓ̄**. At times the **ⲓ** in such cases falls out, as in the preterite of verbs of final **ⲓ**, e. g. **ⲓ̄ⲓ̄ⲓ̄** = **ⲓ̄ⲓ̄ⲓ̄**, *I poured*.

When **ⲓ** is preceded by a letter without a vowel, but has one of its own, it has a tendency to give its vowel-sound to the preceding letter, and rest in it; e. g. **ⲓ̄ⲓ̄ⲓ̄**, to be pronounced not *b'ennee*, but *bennee*. So **ⲓ̄ⲓ̄ⲓ̄** = *baha*. So in Hebrew (Nordheimer's Grammar, § 88, 3). Compare also in regard to **ⲓ**, Hoff. § 31, 3.

ⲓ̄.—In the suffix **ⲓ̄ⲓ̄ⲓ̄**, neither **ⲓ̄** nor **ⲓ̄** is sounded. At the end of words **ⲓ̄** is generally quiescent, as in the Hebrew; and we often feel at liberty, e. g. in words introduced from other languages, to substitute **ⲓ̄** for it, as really a better representative of the sound. This may account for our writing the verb **ⲓ̄ⲓ̄ⲓ̄**, **ⲓ̄ⲓ̄ⲓ̄**, *he is, she is*, **ⲓ̄ⲓ̄ⲓ̄**, **ⲓ̄ⲓ̄ⲓ̄**.

ⲉ.—This may be, and is rarely, the initial letter of a verbal root. It is found often as the middle radical, and sometimes at the end. Take, for example, **ⲉ̄ⲓ̄ⲓ̄**, *to wail*; **ⲉ̄ⲓ̄ⲓ̄**, *to repent*; and **ⲉ̄ⲓ̄ⲓ̄**, *to reprove*; in all which cases it retains its full consonant power. In **ⲉ̄ⲓ̄ⲓ̄**, which is thus written for etymology's sake, the final **ⲉ** is not sounded, and the word is to be pronounced as if **ⲉ̄ⲓ̄ⲓ̄**.

ⲉ̄.—This letter, when following **ⲉ**, does not flow into the vowel-sound, but has a sound of its own resembling short *e*, e. g. **ⲉ̄ⲓ̄ⲓ̄**, *a wall*, pronounced *gooēda*. Compare Hoff. § 12, 1, and **ⲉ̄ⲓ̄ⲓ̄** and similar words in Hebrew.

ⲉ̄ may in certain cases be treated as a quiescent, the Modern Syriac agreeing in this respect with the Ancient, though in such cases it affects the vowel-sound, e. g. **ⲉ̄ⲓ̄ⲓ̄**, *I heard*. Here, too, **ⲉ̄** admits a vowel which **ⲉ̄** cannot take in Hebrew. So **ⲉ̄ⲓ̄ⲓ̄**, *doing*.

Some letters are *otiant* in Modern Syriac, being generally, if not always, those retained for the sake of etymology, e. g. **ⲉ̄** in **ⲉ̄ⲓ̄ⲓ̄**, **ⲉ̄ⲓ̄ⲓ̄**, etc.

The representation given above of the sounds of the Syriac language differs from that often made in grammars of the Ancient Syriac, e. g. Hoff. § 12, 3. There is, however, reason to suppose that the Nestorians understand the pronunciation of their language better than it is possible for European scholars to understand it. The Ancient and the Modern Syriac are now pronounced nearly according to the same rules, and there has probably been no essential change in these rules, especially in Koordistan, for a thousand years.

T Ā L K A N A .

An oblique mark drawn over a letter, not under, as in the Jacobite Syriac, shows that a letter is not sounded, e. g. ܐܝܢ, pronounced *azin*; ܡܕܬܐ, pronounced *m'dēta*. Occasionally, other diacritical marks are used, as in the words ܩܕܝܫ, ܩܕܝܫ, which are explained in grammars of the ancient language.

A C C E N T .

It is almost a universal rule, that the primary accent is on the penult, and the secondary accent on the pre-antepenult. So strong is the tendency in this direction that a beginner in English will come and ask for the *Pee-po'-v-day*, meaning by this the little book called "*Peep of Day*." It is, however, to be noted that, in the pronunciation of verbs, the auxiliary ܐܝܢ is considered, in the subjunctive mood, an essential part of the word, though written separately. Thus, in ܐܝܢ ܡܕܬܐ, *he might come*, ܐܝܢ ܡܕܬܐ, *I might bless*, the accent is respectively on the syllables ܐܝܢ and ܡܕܬܐ. So too when the pronouns ܐܝܢ, etc., are suffixed, e. g. ܐܝܢ ܡܕܬܐ, *I will see*; ܐܝܢ ܡܕܬܐ, *if he seize him*; where the accent is respectively on the syllables ܡܕܬܐ and ܡܕܬܐ. Compare ܐܝܢ ܡܕܬܐ of Ancient Syriac, which takes the accent on ܡܕܬܐ. The auxiliaries ܐܝܢ, ܐܝܢ, etc., do not follow this rule, e. g. ܐܝܢ ܡܕܬܐ,

I am ashamed, has the accent on the syllable ܐܝܢ, as if ܐܝܢ were not written.

PUNCTUATION.

Our system of punctuation is imperfect, compared with that of the English. The only characters we have introduced, which are not found in the Ancient Syriac (Hoff. § 23, 1), are the Greek semicolon inverted, as the sign of a question, the note of exclamation, and the parenthesis.

NESTORIAN MANUSCRIPTS.

Manuscript works among the Nestorians are sometimes very beautifully written, and the best type can never exceed, and perhaps not even rival, them in elegance.

ETYMOLOGY.

PRONOUNS.

1. *Separate Personal Pronouns.*

ܐܢܝ, I (m. and f).	ܐܢܝܢ or ܐܢܝܢܐ, We.
ܐܢܬܐ or ܐܢܬܝܢ, Thou (m).	ܐܢܬܐܢ or ܐܢܬܝܢܐ, You.
ܐܢܬܝ or ܐܢܬܝܢ, Thou (f).	
ܐܝܗ, He, it.	ܐܝܗܢ, They.
ܐܝܗܐ, She, it.	

NOTE.—It will be observed that there is no distinction of gender in the second and third persons plural. Not so in the ancient language.

These personal pronouns, with the exception of ܐܢܬܐ, ܐܢܬܝܢ and ܐܝܗ, are not used in the objective case. And these, especially the first two, are generally accompanied by the noun to which they refer. Compare the usage in the Ancient Syriac with ܐܢܬܐ and ܐܢܬܝܢ (Hoff. § 41, 3), and in Hebrew (Nordh. § 859, † note).

NOTE.—ܐܢܬܐ and ܐܢܬܝܢ are sometimes spoken, both in the nominative and objective cases, as if written ܐܢܬܐܢ and ܐܢܬܝܢܐ.

2. *Demonstrative Pronouns.*

These are ܐܝܬܐ, *this* (m. and f.), ܐܝܬܐ, *that* (m.), ܐܝܬܐ, *that* (f.), ܐܝܬܐ, *these* (m. and f.), and ܐܝܬܐ, *those* (m. and f.).

Remarks.

1. It is probable that ܐܝܝ is a corruption of the ancient ܐܝܝܐ, ܐܝܝܐ, and ܐܝܝ of ܐܝܝܐ, ܐܝܝܐ. See, for the distinction made by the Maronites in these words, Hoff. § 41, Ann. 4. It will be remembered that some personal pronouns are also used for demonstratives in the ancient language.

2. In Tekhoma, the people say ܐܝܝܐ for *this*, and ܐܝܝܐܝܐ for *that*. On the plain of Oroomiah, the first of these is used for *that*, and the other for *that yonder*. In Bootan they say ܐܝܝܐ for *these*, and ܐܝܝܐܝܐ for *those*. Whenever Bootan is referred to, it may be remembered that it is at the western extremity of Koordistan, and farther removed from us than any other district of the Nestorians.

The plural pronoun ܐܝܝܐ is also sometimes prolonged in Koordistan, by the addition of ܐܝܝܐ, ܐܝܝܐ, or ܐܝܝܐ, into ܐܝܝܐܐܝܐܐܝܐ or ܐܝܝܐܐܝܐܐܝܐ, without a change of signification. ܐܝܝܐ is heard at times in Oroomiah.

There seems to be a natural tendency in language to make demonstratives as emphatic as possible. Compare in Anc. Syriac ܐܝܝܐܝܐܐܝܐ, in Hebrew הַזֶּה, ὁ αὐτός in Greek, *derselbe* in German, *cet homme là* in French, and *this 'ere, that 'ere* in vulgar English.

3. It is worthy of note, that the ancient feminine ܐܝܝܐ is sometimes heard corrupted into ܐܝܝܐ, and that too on the plain of Oroomiah. We also sometimes hear ܐܝܝܐ. Both ܐܝܝܐ and ܐܝܝܐ are used with masculine as well as feminine nouns. ܐܝܝܐ is also used in such expressions as ܐܝܝܐ ܐܝܝܐ, *it is so (it is this)*; ܐܝܝܐ ܐܝܝܐ, *on account of this*, etc.

4. ܐܝܐ is pronounced sometimes with the sound of *ow* in *now*, and sometimes, and oftener, simply as long *o*. ܐܝܐ is pronounced sometimes with the sound of *ay* in *aye*, and oftener as *a* in *fate*. They have always, however, the sounds of *ō* and *ā* when used as demonstratives.

3. *Relatives.*

ܐܝܐ is the only relative, and is of both genders and numbers. So it is in the ancient language. The use of this relative in grammatical construction will be explained in the Syntax.

4. Interrogatives.

These are **مَنْ** or **مَنْ**, *who?* (m. and f.) (ancient **مَنْ**); **مَنْ**, *whose?* **مَاذَا**, *what?* **أَيُّهُمَا**, *which of the two?* (m. and f.) (ancient **أَيُّهُمَا**); and **كَمْ**, *how much, or how many?* as in the ancient language.

NOTE 1.—In one part of the plain of Oroomiah, in Salmas, in Garwar, and perhaps other districts, **مَنْ** is pronounced **مَنْ**. **مَاذَا** is very generally contracted in vulgar usage into **مَاذَا**, **مَاذَا** or **مَاذَا**, especially when preceding a noun. **أَيُّهُمَا**, *which of them?* is vulgarly contracted into *imney*. We hear also rarely **مَاذَا** (m. and f.) instead of **أَيُّهُمَا**; compare the ancient feminine form **أَيُّهَا**. In Bootan, for *which of the two*, they say **أَيُّهُمَا**, which is no doubt a contraction of **أَيُّهُمَا**.

NOTE 2.—**مَنْ** in the ancient language is sometimes applied to things. See Luke 8:30, **مَنْ** **عَفْصِ**. So in the Hebrew מִי־שָׁמַיִם; but we find no such usage in Modern Syriac.

NOTE 3.—The ancient **مَاذَا**, *what*, is retained in the common idiom **مَاذَا** **لָمָּה** **مِنْ**, *what to thee from us?* i. e. *what have we to do with thee?* Of course we may substitute any other suffixes. So too we have in daily use such expressions as **مَاذَا** **لִּי** **בֵּית**, *what to me a house?* i. e. *of what profit to me?* **مَاذَا** **לָנוּ** **כָּל** **הַצֹּאֵן**, *what may be to us so many sheep?* In some parts of the mountains, **مَاذَا** is used to denote *what*, **مَاذَا** perhaps = **مَاذَا**.

5. Indefinite and Distributive Pronouns.

These are **כָּל**, *any one, every one* (vulgar **כָּל**, perhaps derived from **כָּל**); **כָּל** or **כָּל**, *any one, every one*; **כָּל**, *each one*. We often hear also **כָּל** **כָּל**, *whomever, or whatever, you please*, literally, *any one that may*.

NOTE.—It may be hardly necessary to state that **כָּל**, as in the kindred languages, is written defectively, and is to be pronounced *kool*.

6. *Suffix Pronouns.*

These are few in number and simple in their form, and are in general the same for verbs, nouns and prepositions. The following is a list of them.

a. *Personal Pronouns of the Objective Case.*

me.	us.
thee (m.).	you.
thee (f.).	
him.	} them.
her.	

Remarks.

The suffixes $\text{ـ}\dot{\text{ه}}$ and $\text{ـ}\dot{\text{ه}}\text{ـ}$ are confined to verbs. $\text{ـ}\dot{\text{ه}}$ and $\text{ـ}\dot{\text{ه}}\text{ـ}$ are used only in Koordistan. $\text{ـ}\dot{\text{ه}}\text{ـ}$ is a common suffix in Bootan.

It will be seen that the suffix of the first person singular, having a vowel, must always be sounded, unlike the corresponding suffix of the ancient language. The modern differs from the ancient (Hoff. § 42, Annot. 1.) also in having verbal suffixes after the third person plural. Beside $\text{ـ}\dot{\text{ه}}$, $\text{ـ}\dot{\text{ه}}\text{ـ}$, we have what is equivalent to a suffix in the forms given farther on, under the head of Verbs with Suffixes.

b. *Possessive Pronouns.*

These are the same in form with personal suffixes of the objective case. Thus, for example, with بیت a house:

My house	Our house	} less frequently.
Thy house (m.)	Your house	
Thy house (f.)		
His house	Their house	
Her house		

In the same way the suffixes are applied to the plural, e. g. **ḥnḥn** *my houses*, **ḥnḥn** *thy houses*, etc. When the noun, as in this case, terminates in a vowel-sound, final **ḥ** is dropped, to prevent the hiatus which would otherwise occur in the pronunciation. When the noun terminates in a consonant, no change is made by its reception of the suffixes.

NOTE.—In our books we have often written **ܐ** as a noun-suffix for 3d pers. sing. masc., and **ܐ** for 3d pers. sing. fem., e. g. **ܐܝܬܐ** *his house*, **ܐܝܬܐ** *her house*. We now substitute for these, in all nouns, **ܐܝܬܐ** and **ܐܝܬܐ**, in accordance with Oroomiah usage. **ܐܝܬܐ**, **ܐܝܬܐ**, etc., retain the other suffixes. **ܐ** and **ܐܝܬܐ** are both used in Gawar; the first only in Tekhoma and Tiary. In Nochea and Tekhoma, we find only **ܐ**; but, on the other hand, this is not used at all in Gawar. In Tekhoma and Tiary, the suffix **ܐܝܬܐ** is the noun-suffix for 3d pers. plural. In Bootan, **ܐܝܬܐ** (m.) and **ܐܝܬܐ** (f.). We, however, employ now only **ܐ** as the noun-suffix of 3d pers. plural. We have also, in such expressions as **ܐܝܬܐ ܐܝܬܐ**, dropped the suffix which is employed both in Ancient Syriac and in Chaldee. (See Jahn's Grammar, § 28.) It is not in accordance with present usage, and we now substitute **ܐ** for the **ܐ**. The expression **ܐܝܬܐ ܐܝܬܐ** will be referred to in the Syntax.

Emphatic Possessive.

Sometimes the suffix, for the sake of emphasis, is separated from its noun by a preposition, e. g. **أَبِيّ** **أَنَا** *the father of me* (and not of you), **أَبِيّ** **أَنْتَ** *the father of thee*, etc.

NOTE 1.—Compare ܕ in Ancient Syriac. This form, which is always emphatical in the Modern, is by no means uniformly so in the Ancient Syriac. (Hoff. § 122, 6.)

NOTE 2.—Such forms as **ܕܠܗ ܕܡܝܚܕܐܢܐ**, John 4 : 34, **ܕܡܝܚܕܐܢܐ**, 2 Cor. 5 : 19, or **ܕܡܝܚܕܐܢܐ ܕܡܝܚܕܐܢܐ**, Matt. 3 : 1, cannot properly be admitted in the Modern Syriac. It may, how-

ever, be remarked here, once for all, that in the translation of the Old Testament from the Hebrew, and of the New Testament from the Ancient Syriac, idioms have been designedly more or less introduced which are not in accordance with vulgar usage.

7. Reciprocal Personal Pronouns.

ܐܢܝܝܐ	myself.	ܐܢܝܝܐ or ܐܢܝܐ	ourselves.
ܐܢܝܝܐ	thyself (m.).	ܐܢܝܐܐܩܝܐ or ܐܢܝܐܩܝܐ	yourselves.
ܐܢܝܐ	thyself (f.).		
ܐܢܝܐܐܩܝܐ	himself.	ܐܢܝܐܐܩܝܐ or ܐܢܝܐܩܝܐ	themselves.
ܐܢܝܐܐܩܝܐ	herself.		

The word ܐܢܝܐ *soul* (Persian جان), which is thus connected with the suffixes, corresponds nearly to *self* in English. It may indeed have two different significations in the same sentence; e. g. ܐܢܝܐ ܐܢܝܐ *my own soul*, ܐܢܝܐ ܐܢܝܐ *thy own soul*, etc.

ܐܢܝܐ is also used in connection with the suffixes, but with a different meaning. If we wish to express the ideas: "by myself," "by thyself," etc., ܐܢܝܐ receives the suffixes, and has the preposition ܐ prefixed. Thus, ܐܢܝܐ *by myself*, declined like ܐܢܝܐ above. Compare the use of ܐܢܝܐ and ܐܢܝܐ in the Ancient Syriac (Hoff. § 127, 1), ܐܢܝܐ and ܐܢܝܐ in Hebrew (Nordh. § 873), and ܐܢܝܐ, etc. in Chaldee (Jahn § 15).

V E R B S.

The roots of verbs in the Modern Syriac are in many cases identical with those of the corresponding verbs in the ancient language; but the terminations and inflexions, and the general scheme of conjugation, are different. Indeed, it is interesting to observe how the Modern Syriac, like the Modern Greek, and other languages, has broken up the original form of the verb, and employed new auxiliaries, both in the

active and passive voices. These changes will be discussed hereafter. It is sufficient to remark, here, that they have been so great that it is useless to keep up the old distinctions of **נש**, **נש**, etc.; and that the object will be better accomplished by classifying the verbs as now used, without any reference to the scheme of the verb in the ancient language.

Without attempting a complete analysis of the modern verb, it is intended to give the paradigms of those classes and forms of verbs which commonly occur, both on the plain of Oroomiah and in the mountains of Koordistan.

As the verb in its simplest form is always found in the third person singular masculine of the future, this will be called the root or stem, and the other forms will be derived from it. For greater convenience, however, we shall begin with the present indicative, after giving the infinitive and participles.

The auxiliary and neuter verb, the verb of existence **הָיָה** to be, is given below, inflected both positively and negatively.

INFINITIVE, **הָיָה**, **הָיָה** to be.

Present Participle, **הָיָה** } *Perfect Participle*, **הָיָה**, **הָיָה** }
Being. } Having been. }

INDICATIVE MOOD.

Present Tense.

אֲנִי I am (m.).	הֵמָּה We are.
אַתָּה I am (f.).	
אַתָּה Thou art (m.).	אַתָּה You are.
אַתָּה Thou art (f.).	
הוא He is.	הֵם They are.
היא She is.	

Present Tense, negatively.

ཡིན་པ་མེད།	I am not (m.).	ཡིན་པ་མེད།	We are not.
ཡིན་པ་མེད།	I am not (f.).		
ཡིན་པ་མེད།	Thou art not (m.).	ཡིན་པ་མེད།	You are not.
ཡིན་པ་མེད།	Thou art not (f.).		
ཡིན་པ་མེད།	He is not.	ཡིན་པ་མེད།	They are not.
ཡིན་པ་མེད།	She is not.		

NOTE.—In these forms, ར་ has a vowel (hhwasa), whenever preceded by a consonant; when preceded by a vowel, it receives tālkana. ར་ is an exception, as it is followed by ར་. Otherwise, the rule seems to be universal.

When ར་ has tālkana over it, it still comes in for its share in the pronunciation, changing the character of the vowel which precedes it. Thus, ར་ཡིན་ is pronounced as if written ར་ཡིན་, ར་ཡིན་ as if ར་ཡིན་, etc., the ར་ coalescing with the preceding ར་. (See previous remarks on the sound of ར་.) The auxiliary ར་ is sometimes written ར་, and sometimes ར་, and the same remarks apply to this ར་ also.

In some mountain-districts, ར་ is used for ར་, and in Bootan ར་, through all the conjugation of the verbs. Thus, ར་ཡིན་ or ར་ཡིན་ they are going out; ར་ཡིན་ or ར་ཡིན་ they are coming, etc.

Imperfect Tense.

ཡིན་པ་མེད།	I was (m.).	ཡིན་པ་མེད།	We were.
ཡིན་པ་མེད།	I was (f.).		
ཡིན་པ་མེད།	Thou wast (m.).	ཡིན་པ་མེད།	You were.
ཡིན་པ་མེད།	Thou wast (f.).		
ཡིན་པ་མེད།	He was.	ཡིན་པ་མེད།	They were.
ཡིན་པ་མེད།	She was.		

Preterite Tense, negatively.

The negative is formed by inserting **ኂ** (not **ኃ**) between the pronoun and the verb, in all the persons and in both numbers, e. g. **ኃይኔህ ኂ ነህ** *he was not*.

NOTE.—When **ኃይኔህ** is not used as an auxiliary, it has the signification *I became, I was born* (comp. *γίνομαι*). A similar remark applies to the perfect and pluperfect tenses. **ኃይኔህ**, thus employed, is conjugated as a verb with final **ህ**, having for its present, **ኃይኔህ ኃይኔህ** *I am becoming*; and for its imperfect, **ኃይኔህ ኃይኔህ** *I was becoming*.

Perfect Tense.

ኃይኔህ ኃይኔህ I have been (m.).	ኃይኔህ ኃይኔህ We have been.
ኃይኔህ ኃይኔህ I have been (f.).	
ኃይኔህ ኃይኔህ Thou hast been (m.).	ኃይኔህ ኃይኔህ You have been.
ኃይኔህ ኃይኔህ Thou hast been (f.).	
ኃይኔህ ኃይኔህ He has been.	ኃይኔህ ኃይኔህ They have been.
ኃይኔህ ኃይኔህ She has been.	

Perfect Tense, negatively.

ኃ is to be inserted before **ኃይኔህ**, and **ኃይኔህ** comes last in order. We thus have **ኃይኔህ ኃይኔህ ኃይኔህ**. This is inflected regularly, except that there is some elision, which has been spoken of under the Imperfect Tense. Pronounce *leyin wēya*, etc.

Pluperfect Tense.

ኃይኔህ ኃይኔህ ኃይኔህ I had been (m.).	ኃይኔህ ኃይኔህ ኃይኔህ We had been.
ኃይኔህ ኃይኔህ ኃይኔህ I had been (f.).	

ܡܬܢ ܚܡܐ ܕܡܬܢ ܚܡܐ	Thou hadst been (m.).	ܡܬܢ ܚܡܐ ܕܡܬܢ ܚܡܐ	
ܡܬܢ ܚܡܐ ܕܡܬܢ ܚܡܐ	Thou hadst been (f.).		You had been.
ܡܬܢ ܕܡܬܢ ܡܬܢ	He had been.	ܡܬܢ ܕܡܬܢ ܡܬܢ	They had been.
ܡܬܢ ܕܡܬܢ ܡܬܢ	She had been.		

Pluperfect Tense, negatively.

ܕ is to be inserted before ܡܡ, and ܕܡܬܢ to be placed last. We thus have ܕܡܬܢ ܡܬܢ ܡܡ. The direct form is to be pronounced *wēyīn wa, wētan wa, wēyīt wa, wēlāt wa*, and the first person plural *wēyūkh wa*. The negative form is to be pronounced *leyīn wa wēya, leyan wa wētū*, etc.

NOTE.—In Tekhoma, the people say ܡܬܢ ܡܬܢ, which corresponds in form nearly to the ancient pluperfect; but they use it rather as an imperfect.

Future Tense.

ܡܬܢ ܕܡܬܢ ܕܡܬܢ	I shall be (m.).	ܡܬܢ ܕܡܬܢ ܕܡܬܢ	We shall be.
ܡܬܢ ܕܡܬܢ ܕܡܬܢ	I shall be (f.).		
ܡܬܢ ܕܡܬܢ ܕܡܬܢ	Thou wilt be (m.).	ܡܬܢ ܕܡܬܢ ܕܡܬܢ	You will be.
ܡܬܢ ܕܡܬܢ ܕܡܬܢ	Thou wilt be (f.).		
ܡܬܢ ܕܡܬܢ ܡܬܢ	He will be.	ܡܬܢ ܕܡܬܢ ܡܬܢ	They will be.
ܡܬܢ ܕܡܬܢ ܡܬܢ	She will be.		

Future Tense, negatively.

This is ܡܬܢ ܕܡܬܢ ܕܡܬܢ, inflected as above in the different persons and in both numbers.

NOTE.—As this future in Syriac is rarely, if ever, used to express determination, but denotes only simple futurity, “shall” is employed to translate it in the first person, and “will” in the second and third. *I will be*, that is, *I am determined to be*, would be expressed by some intensive, as, e. g. ܡܬܢ ܕܡܬܢ ܕܡܬܢ.

fyng *I was becoming*—ܐܬܝܬܝܢ ܕܥܠܝܢ. So too in the expression ܕܠܐ ܬܝܬܝܢ ܕܥܠܝܢ ܕܐܝܬܝܢ if he "should not" be, or if he had not been, born.

It may be difficult to account for the precise form of ܐܬܝܬܝܢ, etc. It seems, however, pretty clear that they are made up of ܐ, the principal letter in ܐܬܝܬܝܢ, the old verb of existence, or, better, of ܐ of the pronoun ܐܬܝܬܝܢ, which was used so much in the Anc. Syriac to express the idea of existence, having the tālkana on it (H. § 121, 2, c.), and fragments of the personal pronouns. See in this connection a very interesting statement of the relation of the corresponding pronoun ܐܬܝܬܝܢ to the corresponding verb ܐܬܝܬܝܢ in Heb. (N. § 647), from which it seems certain that they had a common origin. It is not so easy to say whence comes the ܐ which precedes. In Bootan, they use for the second person plural present ܐܬܝܬܝܢ, which gives us a ܐ. It can hardly be doubted that ܐܬܝܬܝܢ and ܐܬܝܬܝܢ are really ܐܬܝܬܝܢ and ܐܬܝܬܝܢ. As to ܐܬܝܬܝܢ, it is probably a fragment of ܐܬܝܬܝܢ. Compare the ancient ܐܬܝܬܝܢ with the modern ܐܬܝܬܝܢ. The resemblance in sound is very striking, and the signification identical.

CLASSES OF VERBS.

There are two great classes of verbs in the Modern Syriac, which are always distinguished from each other by their mode of inflection, and sometimes by their general signification. Each class embraces several varieties. These varieties might indeed be designated as distinct classes; but it is thought best to enumerate only two classes, because the general resemblance to these leading forms is discoverable in all the other varieties.

CLASS I. REGULAR VERB.

The first and most numerous class of verbs has almost invariably but three radical letters, as ܦܬܝܬ, ܦܬܝܬ, ܦܬܝܬ, the verbs which respectively denote "to go out," "to finish," and "to support" or "prop." The peculiarity in the mode of conjugating runs through nearly all the tenses. Verbs of this class are usually, though by no means uniformly, intransitive.

Let us take as a model, **فَدَّى**, which signifies *to finish* (intransitive).

INFINITIVE, **لِيَفْدِيَ** to finish.

Present Participle, **يَفْدِي** } Perf. Participle, **فَدَّى**, **فَدِي** }
Finishing. } Having finished. }

INDICATIVE MOOD.

Present Tense.

يَفْدِي " I am finishing (m.).	يَفْدِي " We are finishing.
يَفْدِي " I am finishing (f.).	
يَفْدِي " Thou art finishing (m.).	يَفْدِي " You are finishing.
يَفْدِي " Thou art finishing (f.).	
يَفْدِي " He is finishing.	يَفْدِي " They are finishing.
يَفْدِي " She is finishing.	

The present tense of this class is always formed by prefixing the present participle to the present tense of the verb of existence, in its several numbers and persons. The present participle is formed by prefixing short *zlama* with **ي** to the first radical, making *zkapa* the vowel of the second radical and also of the third, and adding the quiescent **ا** to the third radical.

The present tense of any other regular verb of this class may be formed by precisely the same process.

NOTE 1.—If the first radical be **ش** or **ظ**, the sound of the preformative **ي** in the present participle is scarcely heard, though always written, and in vulgar pronunciation it is entirely omitted. Indeed, in the rapid enunciation of the people, many other verbs, and especially those beginning with **ش**, drop this **ي**. Thus we have **يَشْكِي** anointing, sounded *m'shakha*, **يَصْخَبُ** becoming meek, sounded *m'kakha*, **يَعْمَلُ** doing, sounded *wada*, etc.

NOTE 2.—This tense is often vulgarly contracted into *prakin*, *prakan*, etc., and the remark applies to any verb of this class.

Imperfect Tense.

يُفَضِّلُ مِمَّ	I was finish- ing (m.).	يُفَضِّلُ مَعَهُ	We were finishing.
يُفَضِّلُ مِمَّ	I was finish- ing (f.).		
يُفَضِّلُ مِمَّ	Thou wast finishing (m.).	يُفَضِّلُ مَعَهُ	You were finishing.
يُفَضِّلُ مِمَّ	Thou wast finishing (f.).		
يُفَضِّلُ	He was fin- ishing.	يُفَضِّلُ	They were finishing.
يُفَضِّلُ	She was fin- ishing.		

From the present tense is formed the imperfect, by adding the auxiliary **يُفَضِّلُ**. In the third person singular, **يُفَضِّلُ** takes the place of **يُفَضِّلُ**, **يُفَضِّلُ**, instead of being added to them; and in the third person plural, **يُفَضِّلُ** takes the place of **يُفَضِّلُ**.

NOTE 1.—The elision spoken of in connection with the imperfect tense of the verb **يُفَضِّلُ** to be, takes place here also. Thus, the first person singular masculine is pronounced *biprakin wa*, or *prakin wa*; the first person feminine, *biprakan wa*, or *prakan wa*; the second person masculine, *biprakit wa*, or *prakit wa*; the second person feminine *bipraküt wa*, or *praküt wa*; and the first person plural, *bipraküh wa*, or *praküh wa*.

NOTE 2.—Instead of this form, we occasionally hear **يُفَضِّلُ**, in which case **يُفَضِّلُ** seems to be equivalent to **يُفَضِّلُ**. **يُفَضِّلُ** may be thus used with the present participle of many verbs, but it is not necessary to allude to it again as a regular tense.

Preterite Tense.

فَضِّلُ	I finished (m. and f.).	فَضِّلُ	We finished.
فَضِّلُ	Thou finishedst (m.).	فَضِّلُ	You finished.
فَضِّلُ	Thou finishedst (f.).		
فَضِّلُ	He finished.	فَضِّلُ	They finished.
فَضِّلُ	She finished.		

This tense has no preformative letter. A short zlama is inserted between the second and third radicals, and the following terminations are subjoined: **ك**, 1 sing. m. and f.; **كع**, 2 masc. sing.; **كج**, 2 fem. sing.; **ك**, 3 masc. sing.; **ك**, 3 fem. sing.; **ك**, 1 plural; **كعج**, 2 plural; **كع**, 3 plural.

NOTE 1.—In Bootan, the third person plural (m. and f.) is **كعجك**; and so in all verbs. This usage is not confined to that district. We also have sometimes **كعجك** for **كعجك**.

NOTE 2.—When the last radical is **ا** or **ب**, the terminal **ا** is dropped. Thus, from **كلم** to grind, we find the preterite **كلم**, not **كلم**; from **كلم** to saw, we have the preterite **كلم**. When the final radical is **ا**, this is not doubled in pronunciation. Thus, from **كلم** to kill, we have the preterite **كلم**. This rule applies to the preterite of all verbs of both classes.

Perfect Tense.

كلم I have finished (m.).	كلم We have finished.
كلم I have finished (f.).	
كلم Thou hast finished (m.).	كلم You have finished.
كلم Thou hast finished (f.).	
كلم He has finished.	كلم They have finished.
كلم She has finished.	

This tense, like the present, is a compound tense, and is formed by prefixing the perfect participle to the present tense of the verb of existence, exactly as the present participle is prefixed to it to form the present tense.

The perfect participle, in all regular verbs of this class, is formed by inserting **ا** after the second radical, and adding **ا** to the last radical, if masculine, or **ا**, if feminine. It will be noticed that the participle takes **ا**, in the plural.

Pluperfect Tense.

ከፈገገኝ	I had finish-	ከፈገገን	We had
	ed (m.).	ፈገገን	finished.
ከፈገገች	I had finish-		
	ed (f.).		
ከፈገገህ	Thou hadst	ከፈገገህ	You had
	finished(m.).	ፈገገህ	finished.
ከፈገገህ	Thou hadst		
	finished (f.).		
ከፈገገ	He had fin-		
	ished.		
ከፈገገች	She had fin-	ከፈገገን	They had
	ished.	ፈገገን	finished.

This tense is formed by adding the auxiliary ከፈገገ to the respective persons of the perfect tense; ከፈገገ taking the place of ከፈገገ and ከፈገገ in the singular, and ከፈገገ in the plural, as in the imperfect tense.

NOTE.—In pronunciation, the same elision is made as in the imperfect tense. Thus, we have *prēkin wa*, *prēktan wa*, etc.

Future Tense.

ከፈገገኝ	I shall or will perish (m.).	ከፈገገን	We, etc.
ከፈገገች	I shall or will perish (f.).		
ከፈገገህ	Thou, etc. (m.).	ከፈገገህ	You, etc.
ከፈገገህ	Thou, etc. (f.).		
ከፈገገ	He, etc.		
ከፈገገች	She, etc.	ከፈገገን	They, etc.

To form this tense in regular verbs of this class, *zkapa* is almost universally used with the first radical, and the second radical is included in the first syllable; but the third person singular masculine is an exception, as the first syllable in this case is a simple syllable, not including the second radical. The terminations subjoined to the third radical are ከ, 1 masc.; ከ, 1 fem.; ከ, 2 masc.; ከ, 2 fem.; the vowel — between the second and third radicals of 3 sing. masc.; ከ, 1 pl.; ከ, 2 pl.; and ከ, 3 plural.

NOTE 1.—In some parts of Oroomiah and Koordistan, **ከ** is contracted to **ኃ**. Instead of **ከ**, the termination **ከ** is often vulgarly given to the first person plural, making it **ከከ**. Instead of the termination **ከ**, we sometimes hear **ከከ**, making the second person plural **ከከከ**. On the plain of Oroomiah, this person is in some villages pronounced **ከከከ**, which is probably a contraction for **ከከከከ**.

NOTE 2.—Instead of the personal pronouns being prefixed to this tense, we occasionally find them suffixed, thus :

ከ ከከ ከከ 1st sing. masc.

ከ ከከ ከከ 1st sing. fem.

ከ ከከ ከከ 2nd sing. masc.

ከ ከከ ከከ 2nd sing. fem.

ከ ከከ ከከ 1st plural.

ከ ከከ ከከ 3rd plural.

We have rarely, if ever, written any of these forms, except for the first person singular. If **ከ**, as has been assumed, is a fragment of **ከ** *they*, it is often very improperly joined by the ignorant villagers to a verb in the singular, e. g. **ከ ከከ ከከ** *he will finish*.

The pronouns may in the same manner follow other tenses besides the future. Thus, in the present, we hear **ከ ከከ ከከ** *I am finishing*, **ከ ከከ ከከ** *thou art finishing*. The accent coming before **ከ**, lengthens it. Pronounce *biprakeywēna*. The **ከ** in **ከ** gives the preceding **ከ** the sound of *ey*.

These remarks apply to all verbs. The similarity between the ancient and modern language in respect to these forms is worthy of notice. Thus, in the ancient, we have **ከ ከከ** or **ከ ከከ**, **ከ ከከ**, etc. The relationship, however, of the ancient to the modern language in the inflection of the verb will be discussed farther on.

Second Future Tense.

ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	I shall have finished (m.)	ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	1st plural.
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	1st fem.		
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	2nd masc.	ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	2nd plural.
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	2nd fem.		
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	3rd masc.	ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	3rd plural.
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	3rd fem.		

This tense is formed in all verbs by prefixing the first future of the substantive verb to the perfect participle.

SUBJUNCTIVE MOOD.

The Modern Syriac verb, as used in dependent clauses, resembles sometimes the subjunctive of the Latin, French, or German, and sometimes that of the English grammarian Murray; but for the sake of greater brevity, not to say simplicity, these varieties will be considered together under the common title of Subjunctive Mood.

The verb assumes the same form in the present tense of this mood as in the future tense, the auxiliary ܕ being generally dropped and ܡܐ being added to form the imperfect tense.

Present Tense.

ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	I may finish (m.).	ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	1st plural.
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	1st fem.		
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	2nd masc.	ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	2nd plural.
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	2nd fem.		
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	3rd masc.	ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	3rd plural.
ܐܢܝܢ ܕܥܡܐ ܕܥܡܐ	3rd fem.		

Though this tense is properly used in dependent and hypothetical clauses, by prefixing ܕ or ܐܠ to it, it becomes a

generic present. The particle **ל** is used in Salmas and Oroomiah, while **ב** is the common prefix in Koordistan. We thus have **לִּפְנֵי** *I am in the habit of finishing*; **לִּפְנֵי** *I am in the habit of going out*, etc. This **ל** or **ב** is used with all the persons and in both numbers.

On the other hand, **פִּ**, derived from the ancient **פִּ**, prefixed to this tense makes it a preterite, equivalent to **פִּפְנֵי**, e. g. **פִּפְנֵי** *I finished*. This is but little used out of Oroomiah, and is used there for the sake of euphony, in cases where the regular preterite does not readily take the suffixes. Thus, **פִּפְנֵי** *I supported him*, would be preferred to **פִּפְנֵי**.

When **ל** (not **כ**) is prefixed to this tense, it is also a generic present, or a future, the idea being expressed negatively, e. g. **לֹא־פִפְנֵי** *I am not in the habit of finishing quickly*, or *I shall not finish quickly*. These statements apply to verbs of both classes and all varieties.

NOTE 1.—In telling a story we sometimes hear a native vulgarly use the form **ל** almost exclusively, as his “narrative tense.” It seems then to have the force of our English present, “he goes,” “he tells,” “he does so and so,” and to the mind of a Nestorian gives a sort of vividness to the story.

NOTE 2.—Before verbs whose first radical is **ל** or **א**, **ל** has the sound of **א** with a simple sheva, e. g. **לִּאֵל**, pronounced *K'atin*.

Second Present.

לִּפְנֵי <i>I may be finishing (m.)</i>	לִּפְנֵי <i>1st plural.</i>
לִּפְנֵי <i>1st fem.</i>	
לִּפְנֵי <i>2nd masc.</i>	לִּפְנֵי <i>2nd plural.</i>
לִּפְנֵי <i>2nd fem.</i>	
לִּפְנֵי <i>3rd masc.</i>	לִּפְנֵי <i>3rd plural.</i>
לִּפְנֵי <i>3rd fem.</i>	

This tense is formed by prefixing the auxiliary, **אָמ, אָז, אָז**, etc., to the present participle.

Imperfect Tense.

אָמ אָז I might finish (m.).	אָז אָז 1st plural.
אָמ אָז 1st fem.	
אָמ אָז 2nd masc.	אָז אָז 2nd plural.
אָמ אָז 2nd fem.	
אָמ אָז 3rd masc.	אָז אָז 3rd plural.
אָמ אָז 3rd fem.	

With **אָ** or **אָ** prefixed, this tense denotes a past action habitually performed, e. g. **אָ אָז אָז** *he was in the habit of finishing quickly.* So too with **אָ**, the idea being expressed negatively.

Perfect Tense.

אָז אָז I may have finished (m.).	אָז אָז 1st plural.
אָז אָז 1st fem.	
אָז אָז 2nd masc.	אָז אָז 2nd plural.
אָז אָז 2nd fem.	
אָז אָז 3rd masc.	אָז אָז 3rd plural.
אָז אָז 3rd fem.	

This is formed by prefixing the auxiliary, **אָז, אָז**, etc. to the perfect participle.

Pluperfect Tense.

אֶכְסֵם אֶתְּמוֹל	I might have finished.	אֶכְסֵם אֶתְּמוֹל הָיִיתִי	1st plural.
אֶכְסֵם אֶתְּמוֹל הָיִיתִי	1st fem.	אֶכְסֵם אֶתְּמוֹל הָיִיתִי	2nd masc.
אֶכְסֵם אֶתְּמוֹל הָיִיתִי	2nd fem.	אֶכְסֵם אֶתְּמוֹל הָיִיתִי	2nd plural.
אֶכְסֵם אֶתְּמוֹל הָיִיתִי	3rd masc.	אֶכְסֵם אֶתְּמוֹל הָיִיתִי	3rd plural.
אֶכְסֵם אֶתְּמוֹל הָיִיתִי	3rd fem.		

This tense is formed by prefixing the auxiliary, *אֶכְסֵם*, etc. to the perfect participle.

IMPERATIVE MOOD.

אֶכְסֵם	Finish thou (masc.).	אֶכְסֵם	Finish ye.
אֶכְסֵם	Finish thou (fem.).		

The imperative is formed by inserting *ה* between the second and third radicals, and giving the plural its appropriate termination.

NOTE 1.—Sometimes we have the following imperative: *אֶכְסֵם* *be finishing*, and the plural *אֶכְסֵם* *אֶכְסֵם*; but this is not common.

NOTE 2.—When the middle radical is *ש*, it is not ordinarily pronounced in the imperative; e. g. *אֶכְסֵם*, pronounced *shook*. When the middle or final radical is *ש*, to avoid the coming together of two *ש*'s, one is omitted in writing, e. g. the imperative of *אֶכְסֵם* is *אֶכְסֵם*; of *אֶכְסֵם* it is *אֶכְסֵם*, etc.

VERB WITH THE NEGATIVE PARTICLE *לֹא* OR *לֹא*.

Only the first person singular of each tense will be given, as the other persons can be easily supplied by the learner. As every verb in the language makes its negative form pre-

cisely like **كذبت**, the subject need not be alluded to hereafter.

لَا أَمِ يَفْتَنُ	I am not finishing.
لَا كَمِ شَمِ يَفْتَنُ	I was not finishing.
لَا فَنَصَبُ	I did not finish.
لَا أَمِ فَنَصَبُ	I have not finished.
لَا كَمِ شَمِ فَنَصَبُ	I had not finished.
لَا فَنَصَبُ	I shall not finish.
لَا فَنَصَبُ فَنَصَبُ	I did not finish.

NOTE 1.—For the pronunciation of the imperfect and pluperfect tenses, see previous remarks on the elision of **هـ**. Thus, the imperfect is pronounced *leyin wa bipraka*, and the pluperfect *leyin wa prêka*.

NOTE 2.—It will be noticed that the future, in taking the negative, drops its preformative **هـ**. Sometimes, however, **لَا يَكُ فَنَصَبُ** is used as an emphatic future, e. g. **لَا يَكُ فَنَصَبُ هَكَذَا يَكُ فَنَصَبُ** *neither will I come, nor will I eat*.

NOTE 3.—The proper negative of **يَكُ فَنَصَبُ** is given above, but **يَكُ فَنَصَبُ لَا يَكُ فَنَصَبُ** is allowable.

NOTE 4.—The subjunctive takes **لَا** before its different tenses, which are not inverted. Vulgar usage sometimes employs **لَا** instead of **لَا** with the subjunctive.

NOTE 5.—Though the inversion of the present, imperfect, perfect, and pluperfect indicative, as a general rule, takes place only with the particle **لَا**, sometimes the inversion takes place without that particle. For example, **لَا يَكُ فَنَصَبُ هَكَذَا يَكُ فَنَصَبُ** *why are you going out?*

VERBS USED INTERROGATIVELY.

The verb (as in English and French) takes no new forms in an interrogative sentence; and the interrogation is known only by the inflection of the voice or the sign **؟** placed at the end of the sentence.

PASSIVE VOICE.

This will be most advantageously considered, after we finish the paradigms of the Active Voice.

VERBS OF THE FIRST CLASS CONJUGATED LIKE

فَذَى.

It is to be understood that when a verb is marked "1 or 2," the verb is either of the first or second class, its signification remaining unchanged. On the other hand, "1 and 2" denotes that the verb is conjugated in both methods, but with a change of signification.

It is not to be presumed that all the regular verbs of the first class are given here, or that any of the following lists are complete. An effort has, however, been made to collect as many of the verbs in common use as possible.

Although one meaning is placed opposite to each verbal root, this is by no means a dictionary. Frequently a verb is used in four or five or more significations. Only one, or at the most two of these are noted down.

ذَى to become lean.	ذَو to dry (intr.).
ذَى to thrive. 1 and 2.	ذَى to kneel.
ذَى to be scattered. 1 and 2.	ذَى to lighten (flash).
ذَو to scatter (seed). 1 or 2.	ذَى { to be or become cooked. 1 and 2.
ذَى { to be or become useless or idle. 1 and 2.	
ذَى to conceive.	ذَى to fashion; mingle.
ذَى { to be pressed (with busi- ness).	ذَى to marry.
ذَى to bruise, crush.	ذَى to braid.
ذَى { to get well, be pleased. 1 and 2.	ذَى to blaspheme. 1 or 2.
ذَى to be defloured. 1 and 2.	ذَى to stack up.
ذَى to diminish (intr.). 1 and 2.	ذَى to move (intr.).

- كَدَّ to circumcise.
 كَسَنَ { to laugh. The present is
 generally كَسَنَ. كَسَنَ
 كَسَنَ to conquer.
 كَسَنَ to lose the bark. 1 and 2.
 كَسَنَ to full (cloth).
 كَسَنَ to grasp firmly, wring.
 كَسَنَ to steal.
 كَسَنَ to snatch.
 كَسَنَ to efface, scrape off.
 كَسَنَ { to strip off (as leaves), be
 stripped off.
 كَسَنَ to slip.
 كَسَنَ to grind (in a hand-mill).
 كَسَنَ { to shovel off, sweep away
 (as a river).
 كَسَنَ to slide.
 كَسَنَ to draw.
 كَسَنَ to sacrifice.
 كَسَنَ to seize or hold.
 كَسَنَ to lock, to bar.
 كَسَنَ to thresh.
 كَسَنَ to lie down, to sleep.
 كَسَنَ to leak (as a roof). 1 or 2.
 كَسَنَ to be seared. 1 and 2.
 كَسَنَ to touch.
 كَسَنَ to argue.
- وَتَّ to buy.
 وَتَّ to struggle (in fight).
 وَتَّ to oppress.
 وَتَّ to fill (to the brim).
 وَتَّ to look sullen.
 وَتَّ to sing.
 وَتَّ to weave, knit.
 وَتَّ to become ready. 1 and 2.
 وَتَّ to scratch (as a board).
 وَتَّ to scratch (with the nails).
 وَتَّ to rise (as the sun).
 وَتَّ { to mix, confuse (tr. and
 intr.).
 وَتَّ to confine, shut up.
 وَتَّ to start (with fear).
 وَتَّ to walk (around).
 وَتَّ to become white.
 وَتَّ to pound, to beat.
 وَتَّ to milk.
 وَتَّ to err.
 وَتَّ to dream.
 وَتَّ to change (intr.).
 وَتَّ { to squeeze; to escape.
 1 and 2.
 وَتَّ to lock; to set (as fruit).
 وَتَّ to bear, to be patient.

سَمِعَ	to be or become sour.	سَأَلَ	to ask for.
سَمِعَ	{ to be or become rotten, to putrify.	سَكَدَ	to sink down. 1 and 2.
سَمِعَ	{ to choke, drown, etc. (tr. and intr.).	سَكَبَ	to dip (tr. and intr.).
سَمِعَ	to prohibit, keep back.	سَدَدَ	to drive away.
سَمِعَ	to wean.	سَدَدَ	to beat up (as eggs).
سَمِعَ	to be deficient.	سَدَدَ	to grow fat.
سَمِعَ	to embrace.	سَدَدَ	to thrust in.
سَمِعَ	to dig.	سَمِعَ	{ to migrate, remove from place to place.
سَمِعَ	to reap.	سَمِعَ	to anoint, to paint (as eyes).
سَمِعَ	to honor, praise.	سَمِعَ	to be or become faint.
سَمِعَ	to spoil (intr.).	سَمِعَ	to seize by violence.
سَمِعَ	to expend. 1 or 2.	سَمِعَ	to split.
سَمِعَ	to arrange in order.	سَمِعَ	to be or become mature.
سَمِعَ	to scoop out.	سَمِعَ	to sweep.
سَمِعَ	to be singed. 1 and 2.	سَمِعَ	to prune (vines).
سَمِعَ	to grin.	سَمِعَ	to fold. See سَمِعَ.
سَمِعَ	to be or become sharp.	سَمِعَ	to be or become hungry.
سَمِعَ	to think.	سَمِعَ	to deny (as one's religion).
سَمِعَ	to be worthy.	سَمِعَ	to be or become angry.
سَمِعَ	to thresh, pound up.	سَمِعَ	to thrust through.
سَمِعَ	to seal.	سَمِعَ	to climb.
سَمِعَ	to be boastful.	سَمِعَ	to be evident.
سَمِعَ	to crush, break in pieces.	سَمِعَ	to write.
سَمِعَ	to grind.	سَمِعَ	to tie a knot.

- كَسَدَ to flash.
 كَسَدَ to put on (clothes).
 كَسَدَ to be fitting.
 كَسَدَ to beckon, wink, etc.
 كَسَدَ to lick.
 كَسَدَ { to peck up (food); to em-
 broider.
 كَسَدَ to mix (liquids).
 كَسَدَ to be found. 1 and 2.
 كَسَدَ to be or become meek.
 كَسَدَ to pluck.
 كَسَدَ to rub off skin, to be bald.
 كَسَدَ to be or become bitter.
 كَسَدَ to scour, to be polished.
 كَسَدَ to anoint.
 كَسَدَ to stretch out.
 كَسَدَ to tell a parable. 1 or 2.
 كَسَدَ to bark (as a dog).
 كَسَدَ to reprove.
 كَسَدَ to hew.
 كَسَدَ to vow.
 كَسَدَ to pine away.
 كَسَدَ to shy (as a horse).
 كَسَدَ to abstain from meat, etc.
- نَسَدَ to sift.
 نَسَدَ to be or become ashamed.
 نَسَدَ to drop (as water).
 نَسَدَ to keep.
 نَسَدَ to pull or root out.
 نَسَدَ to saw.
 نَسَدَ to blow (with the mouth).
 نَسَدَ to fall.
 نَسَدَ to shake (as clothes).
 نَسَدَ to plant.
 نَسَدَ to be slender or thin.
 نَسَدَ to peck.
 نَسَدَ to peck at.
 نَسَدَ to drive (a nail).
 نَسَدَ to paint. 1 or 2.
 نَسَدَ to skin.
 نَسَدَ to drain off (tr. and intr.).
 نَسَدَ to kiss.
 نَسَدَ to make an onset.
 نَسَدَ to fall (as leaves).
 نَسَدَ to trust.
 نَسَدَ to worship.
 نَسَدَ to fill up (tr. and intr.).
 نَسَدَ to be or become quiet.

سَلَبٌ to plunder.	فَسَّرَ to reflect. 1 or 2.
سَحَبٌ to redden, blush.	فَلَّسَ to open out, become flat.
سَدَدٌ to support, prop.	فَلَجَ to be or become crooked.
سَدَدٌ to need.	فَلَسَ { to work. Present parti- ciple may be فَالَسٌ.
سَدَدٌ to rot.	فَلَّجَ to go out. 1 and 2.
سَدَدٌ to become empty. 1 and 2.	فَلَسَ to be crooked, deceitful.
سَدَدٌ to wait.	فَلَّحَ to fight.
سَدَدٌ to be or become weary of.	فَلَّحَ to exult.
سَدَدٌ to be beautiful. 1 and 2.	فَلَّحَ to command. 1 or 2.
سَدَدٌ to reproach.	فَلَّحَ to blossom.
سَدَدٌ to deny.	فَلَّحَ to flee (as sleep).
سَدَدٌ to bolt (as flour).	فَلَّحَ to fly.
سَدَدٌ to scratch, trace.	فَلَّحَ to tear, wear out.
سَدَدٌ to suck in.	فَلَّحَ to rub, use friction.
سَدَدٌ to comb.	فَلَّحَ to burst out, to make burst.
سَدَدٌ to undo, pull down.	فَلَّحَ to cut.
سَدَدٌ to do.	فَلَّحَ { to spread, as wings (tr. and intr.).
سَدَدٌ to pass.	فَلَّحَ to separate (tr. and intr.).
سَدَدٌ to spin.	فَلَّحَ to rend. 1 or 2.
سَدَدٌ See under فَلَاحٌ, p. 63.	فَلَّحَ to stretch (out).
سَدَدٌ to be baptized.	فَلَّحَ { to be or become sorry. 1 or 2.
سَدَدٌ to dwell.	فَلَّحَ { to be or become straight. 1 and 2.
سَدَدٌ to dig out.	فَلَّحَ to melt (intr.). 1 and 2.
سَدَدٌ to flee.	فَلَّحَ to open.

- فَهِدَ** to wind (tr. and intr.).
حَرَّيَ to scorch, as food (intr.).
حَمَّكُ to squat.
حَزَبَ to be or become mad.
حَزَفَ to string (as peppers).
حَنَدَ to receive. 1 or 2.
حَنَدَ to complain.
حَنَدَ to bury.
حَجَّسَ to joint together.
حَجَّدَ { to be or become holy.
 1 and 2.
حَلَمَ { to put on (the outer garment).
هَلَكَ to kill.
هَلَفَ to gather (grapes).
هَلَكْتَ to turn aside.
هَلَكَ { to lose the bark (as a tree).
 1 and 2.
هَمَسَ to be crushed, to crush.
هَمَّكُ to twist.
هَمَّعَ to pinch.
هَمَّعَ to be wrinkled or puckered.
هَفَدَ to fold. 1 or 2.
هَذَبَ to partake of the sacrament.
هَذَبَ to bite.
هَزَبَ to win; to overlay.
هَزَفَ to sweep, rake. 1 and 2.
- زَلَجَ** to tremble.
زَلَجَ to stone.
زَلَّجَ to be numb.
زَوَّبَ to be broad.
زَسَبَ to run.
زَسَبَ to have mercy on. 1 or 2.
زَسَدَ to be far.
زَجَبَ { to ride. Future some-
 times **زَجَّجَ**.
زَجَّجَ to be or become soft.
زَكَّعَ to kick, stamp.
زَكَّجَ to dance.
زَكَّرَ to delineate.
زَكَّبَ to boil.
زَحَّضَ to let, let go.
زَحَّضَ to confuse, to be confused.
زَهَّدَ to leap.
زَسَّيَ to be or become warm.
زَسَّسَ to spread out.
زَلَّجَ to pluck.
زَلَّسَ { to strip off (as one's
 clothes). 1 and 2.
زَلَّكَ to be dislocated. 1 and 2.
زَلَّكَ to be parboiled. 1 and 2.
زَمَّكُ to break.
زَفَسَ to overflow (intr.). 1 and 2.

تَعَدَّ to be or become palsied.	أَكَلَ to perish. 1 and 2.
تَوَلَّى to level. 1 or 2.	أَلَسَّ to perish, be lost. 1 and 2.
تَفَضَّلَ to be pleasing to.	أَفْسَدَ to spill (intr.). 1 and 2.
تَخَذَ to take.	أَفْضَلَ to mould or be mouldy.
تَخَوَّ { to burst (as an egg). 1 and 2.	أَفْضَلَّ to meet.
تَخَدَّ to sag down.	أَفْضَلَّ to sneeze.
تَخَذَلَ to partake. 1 or 2.	أَفْضَلَّ to weigh (tr.).
تَخَذَّ to eat out.	أَفْضَلَّ to be reformed. 1 and 2.
تَخَذَّ to transplant. 1 or 2.	أَفْضَلَّ to crumb up.
تَخَذَّ to be or become silent.	أَفْضَلَّ to be mended. 1 and 2.
تَخَذَّ to be or become numb.	أَفْضَلَّ to be buttoned. 1 and 2.
تَخَذَّ to break.	أَفْضَلَّ to be or become thick.
أَفْضَلَّ to thrust.	أَفْضَلَّ to wither (intr.).
أَفْضَلَّ to remember.	أَفْضَلَّ to press out (juice).
أَفْضَلَّ to fall down (as a wall).	

NOTE.—Some verbs of four radicals are included in the above list, as they are in every respect regular, except that the second radical takes $\frac{1}{2}$ in preference to $\frac{2}{2}$ (according to the analogy of the ancient language) in the present participle. Thus we have **تَسْكُمُ** *dreaming*, **تَحْضُضُ** *withering*, **تَضْضُضُ** *pressing out*.

CLASS II. REGULAR VERB.

Verbs of the first class are very often intransitive. On the other hand, the majority of verbs of the second class are transitive. A number of verbs, which, when conjugated according to the first class, are intransitive, when conjugated according to the second class, become transitive. For ex-

ample, **فُكِدَ**, if it conform to the preceding paradigm, denotes *to go out*; but if it conform to the following paradigm, *to bring out* or *to cause to come out*. The same is true of **فُكِدَ**: when conjugated as a verb of the second class, it denotes *to finish*, in a transitive sense, or *to save*.

It is, however, to be remarked that a few verbs are used indifferently as verbs of the first or second class, without any change of signification. Thus **فُكِدَ**, following either paradigm, is transitive, and means *to command*. More rarely a verb is intransitive in either conjugation, as **فُكِدَ** *to leak*, which is properly of the first class, but used in some districts as if of the second class.

Verbs of the second class have regularly three radicals. A **ن** is prefixed to the root in all its inflections by the people of Tiary, Tekhoma, Nochea, and the western slopes of the Koordish mountains, but is not heard on the plain of Oroomiah. It has been for a number of years omitted in our books.

The rules for the formation of compound tenses being the same in all verbs, it is unnecessary to repeat them. The two conjugations do not differ in this respect, but in the form of the infinitive, the participles, the preterite, and the imperative.

To form the present participle from the root, the first radical takes **ا** when the root has **ا**, and **ي** when the root has **ي**. If **ا** is the first vowel, **ا** is inserted after the second radical; and when **ي** is the first vowel, **ي** is inserted. The third radical takes **ن** with final **ا**. We will again take **فُكِدَ** as the model.

INFINITIVE **فُكِدَ** *to save*.

Present Participle.

فُكِدَانِ saving.

Perfect Participle.

فُكِدَانِ, **فُكِدَانِ** having saved.

INDICATIVE MOOD.

Present Tense.

أنا أَسِّبُ	I am saving (m.).	نحنُ نَسِّبُ	1st plural.
أنتِ تَسِّبُ	1st fem.	أنتم تَسِّبُونَ	2nd plural.
هو يَسِّبُ	2nd masc.		
هي تَسِّبُ	2nd fem.		
هو يَسِّبُ	3rd masc.	هم يَسِّبُونَ	3rd plural.
هي تَسِّبُ	3rd fem.		

Imperfect Tense.

أنا أَكْسِبُ	I was saving (m.).	نحنُ نَكْسِبُ	1st plural.
أنتِ تَكْسِبُ	I was saving (f.).	أنتم تَكْسِبُونَ	2nd plural.
هو يَكْسِبُ	2nd masc.		
هي تَكْسِبُ	2nd fem.		
هو يَكْسِبُ	3rd masc.	هم يَكْسِبُونَ	3rd plural.
هي تَكْسِبُ	3rd fem.		

The same elision takes place which has been repeatedly noticed. We are to pronounce *parookin wa*, etc. Notice this in the pluperfect.

Preterite Tense.

أنا كَسَبْتُ	I saved (m.).	نحنُ كَسَبْنَا	1st plural.
أنتِ كَسَبْتِ	2nd masc.	أنتم كَسَبْتُمْ	2nd plural.
هو كَسَبَ	2nd fem.		
هي كَسَبَتْ	3rd masc.	هم كَسَبُوا	3rd plural.
هو كَسَبَ	3rd fem.		

This is formed like the corresponding tense in verbs of the first class, except that **هـ** is inserted after the first radical.

Perfect Tense.

قَدْ دَخَلَ	I have saved (m.).	قَدْ دَخَلْنَا	1st plural.
قَدْ دَخَلْتَ	1st fem.		
قَدْ دَخَلَ	2nd masc.	قَدْ دَخَلْتُمْ	2nd plural.
قَدْ دَخَلْتِ	2nd fem.		
قَدْ دَخَلَ	3rd masc.	قَدْ دَخَلُوا	3rd plural.
قَدْ دَخَلَتْ	3rd fem.		

The perfect participle is formed by inserting **هـ** after the first radical, and giving the last radical the vowel **ـا** with final **ل**.

NOTE.—In some cases, **ـو** is inserted between the second and third radicals, as, for instance, **تَمَنَّاهُ** *having envied*. This vowel always appears in the feminine participle.

When the root takes **ـو** instead of **ـا**, the perfect participle, with scarcely an exception, takes this **ـو** between the second and third radicals, and the same vowel appears also in the future; as **سَأَلْتُ** *I will envy*. By inspecting the catalogue of verbs of this class, it will be seen that this usage is founded on the principles of euphony. For example, verbs whose second and third radicals are the same, take this vowel; and also verbs whose middle radical is **هـ**. If it should be objected that **تَوَّابٌ** *to repent*, and similar verbs, with radical **هـ**, have **ـا** in the root and **ـو** in the perfect participle, it may be replied, that, although **ـا** is written in accordance with the rules of the ancient language (Hoff. § 12, 1), the sound is that of **ـو**. Thus **قَدْ دَخَلَ**, **قَدْ دَخَلَتْ**.

Pluperfect Tense.

قَدْ دَخَلَ	I had saved (m.).	قَدْ دَخَلْنَا	1st plural.
قَدْ دَخَلْتَ	1st fem.		
قَدْ دَخَلَ	2nd masc.	قَدْ دَخَلْتُمْ	2nd plural.
قَدْ دَخَلْتِ	2nd fem.		
قَدْ دَخَلَ	3rd masc.	قَدْ دَخَلُوا	3rd plural.
قَدْ دَخَلَتْ	3rd fem.		

Future Tense.

אֶשְׁׁוֹׁהׁ I will save (m.). אֶשְׁׁוֹׁהׁם 1st plural.

This is inflected like the corresponding tense of the first class. Those verbs, however, which have -- in the root, or -- in the perfect participle, have the same vowels here also; e. g. שׁוּׁבׁ to return (tr.), cause to turn, has its perfect participle שׁוּׁבׁוֹׁ, and its future שׁוּׁבׁוֹׁ.

Second Future Tense.

אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ I shall have saved (m.). אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁם 1st plur.
 אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 1st fem. אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 2nd masc.
 אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 2nd fem. אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 2nd plural.
 אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 3rd masc. אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 3d plur.
 אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 3rd fem.

SUBJUNCTIVE MOOD.

Present Tense.

אֶשְׁׁוֹׁהׁ I may save (m.). אֶשְׁׁוֹׁהׁ 1st plural.

This is inflected like the corresponding tense of the first class, and takes -- , as well as -- , between the second and third radicals, whenever the future takes them.

Second Present Tense.

אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ I may be saving (m.). אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 1st plural.
 אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 1st fem. אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 2nd masc.
 אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 2nd fem. אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 2nd plural.
 אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 3rd masc. אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 3rd plural.
 אֶשְׁׁוֹׁהׁ אֶשְׁׁוֹׁהׁׁ 3rd fem.

Imperfect Tense.

قَدْصْتُ I might save (m.). قَدْصْتُ 1st plural.

This is inflected like the corresponding tense of the first class. Like the present tense, its vowels depend on the vowels of the future, to which they always conform.

Perfect Tense.

قَدْصْتُ I may have saved (m.). قَدْصْتُ 1st plural.
 قَدْصْتُ 1st fem. قَدْصْتُ 2nd masc.
 قَدْصْتُ 2nd fem. قَدْصْتُ 2nd plural.
 قَدْصْتُ 3rd masc. قَدْصْتُ 3rd plural.
 قَدْصْتُ 3rd fem.

Pluperfect Tense.

قَدْصْتُ I might have saved (m.). قَدْصْتُ 1st plural.
 قَدْصْتُ 1st fem. قَدْصْتُ 2nd masc.
 قَدْصْتُ 2nd fem. قَدْصْتُ 2nd plural.
 قَدْصْتُ 3rd masc. قَدْصْتُ 3rd plural.
 قَدْصْتُ 3rd fem.

IMPERATIVE MOOD.

قَدْصْ save thou (m.). قَدْصُوا } save ye.
 OR
 قَدْصِي save thou (f.). قَدْصُوا }

It is to be particularly noted that the verbs marked *i* in the following table make the plural imperative by simply adding **فَ** to the singular. Thus, **يَسِفُ** envy ye, **يَكْتَفُ**

answer ye, etc. The second form given above, **فَذِصْصْ**, may be used with other verbs, but is not so common, and is now omitted in our books. **يَكْدُ** forms its imperative plural thus: **يَكْدِفْ**.

VERBS OF THE SECOND CLASS CONJUGATED LIKE
فَذِصْصْ.

NOTE.—*r*, following a verb, shows that it conforms in every respect to **فَذِصْصْ**; *i*, that it takes **-'** in the present participle, **-** in the perfect participle, etc. Verbs are not repeated in this table which are used as verbs of either class, without a change of signification, and which have been given already in the first table.

يَكْدُ to cultivate. <i>r</i>	يَكْلِسْ to strip off bark. <i>r</i>
يَكْدُ to scatter (tr.). <i>r</i>	يَكْصِصْ to spy out. <i>i</i>
يَكْدُ to glean. <i>i</i>	يَكْذُتْ to tempt. <i>r</i>
يَكْدُ to envy. <i>i</i>	يَكْذُتْ to wallow. <i>i</i>
يَكْدُ to search. <i>r</i>	يَكْذِمْ to be dizzy. <i>i</i>
يَكْدُ to render vain or idle. <i>r</i>	يَكْصِدْ to look. <i>r</i>
يَكْصِرْ to heal. <i>r</i>	
يَكْصِرْ to deflour. <i>r</i>	يَكْصِدْ to support, nourish. <i>r</i>
يَكْصِرْ to degrade (tr.). <i>r</i>	يَكْصِدْ to lie. <i>r</i>
يَكْصِدْ to ask a question. <i>r</i>	يَكْصِدْ to sear. <i>r</i>
يَكْصِرْ to bless. <i>r</i>	يَكْصِرْ to provoke. <i>i</i>
يَكْصِدْ to cook. <i>r</i>	يَكْصِدْ to make ready. <i>r</i>
يَكْصِدْ to do skilfully. <i>r</i>	يَكْصِدْ to help. <i>i</i>
يَكْصِدْ to wrangle. <i>r</i>	يَكْصِدْ to believe. <i>i</i>
يَكْصِدْ to answer. <i>i</i>	يَكْصِدْ to beget. <i>r</i>

بَاعَ	to sell. <i>r</i>	وَجَدَ	to find time; to supply. <i>r</i>
وَجَدَ	to join. <i>i</i>	جَاءَ	to return (tr.). <i>i</i>
وَجَدَ	to disturb, be disturbed. <i>i</i>	حَبَسَ	to love. <i>i</i>
وَجَدَ	to defile, or become defiled, with milk, etc., during fast. <i>i</i>	حَبَسَ	to heat (tr.). <i>i</i>
وَجَدَ	to prepare. <i>r</i>	وَجَدَ	to find. <i>r</i>
وَجَدَ	to incite. <i>r</i>	وَجَدَ	to blacken (tr.). <i>i</i>
وَجَدَ	to become cold. <i>r</i>	وَجَدَ	to cover, shut. <i>r</i>
وَجَدَ	to ask after one's health. <i>r</i>	وَجَدَ	to bow (tr.). <i>i</i>
وَجَدَ	to renew. <i>i</i>	وَجَدَ	to pay a debt. <i>i</i>
وَجَدَ	to rule. <i>r</i>	وَجَدَ	to teach. <i>r</i>
وَجَدَ	to wash. <i>i</i>	وَجَدَ	to smell. <i>i</i>
وَجَدَ	to be or make strong. <i>i</i>	وَجَدَ	to nurse. <i>i</i>
وَجَدَ	to escape. <i>r</i>	وَجَدَ	to apply (attention). <i>i</i>
وَجَدَ	to singe. <i>r</i>	وَجَدَ	to cause to ascend. <i>r</i>
وَجَدَ	to play. <i>r</i> and <i>i</i>	وَجَدَ	to cool (tr.). <i>i</i>
وَجَدَ	to indulge. <i>i</i>	وَجَدَ	to burn (tr.). <i>r</i>
وَجَدَ	to bury. <i>r</i>	وَجَدَ	to raise. <i>i</i>
وَجَدَ	to drive away. <i>r</i>	وَجَدَ	to chisel out. <i>i</i>
وَجَدَ	to hem; to brush up. <i>r</i>	وَجَدَ	to cool (tr.). <i>i</i>
وَجَدَ	to roll up. <i>r</i>	وَجَدَ	to cause to hit. <i>i</i>
وَجَدَ	to carry (away). <i>r</i>	وَجَدَ	to lift up. <i>r</i>
وَجَدَ	This root is also كَجَدَ, حَجَدَ, or نَجَدَ. <i>r</i>	وَجَدَ	to kindle (tr.). <i>i</i>
وَجَدَ	to blot. <i>i</i>	وَجَدَ	to place. <i>r</i>
		وَجَدَ	to raise (the dead). <i>r</i>

فَعِدَ to empty (tr.). r

فَعِدَ to ornament. r

فَعِدَ to maim. i

فَعِدَ to wonder. r

فَعِدَ to vex or be vexed. i

فَعِدَ to gape. i

فَعِدَ to atone. r

فَعِدَ to muse. r

فَعِدَ to bring out. r

فَعِدَ to cut out. r

فَعِدَ to gaze at. r

فَعِدَ to stretch out. r

فَعِدَ to translate. r

فَعِدَ to chew the cud, to digest. r

فَعِدَ to be or become sober. i

فَعِدَ to refine. i

فَعِدَ to anticipate. r

فَعِدَ to make holy. r

فَعِدَ to promise. i

فَعِدَ to happen. i

فَعِدَ to look. r

فَعِدَ to peel. r

فَعِدَ to squeeze in. i

فَعِدَ to glorify. r

فَعِدَ to entice. r

فَعِدَ to be or become foolish. i

فَعِدَ to send. r

فَعِدَ to long for. i

فَعِدَ to praise. r

فَعِدَ to strip, despoil. r

فَعِدَ to be or become quiet. i

فَعِدَ to dislocate. r

فَعِدَ to parboil. r

فَعِدَ to perform a burial service. r

فَعِدَ to be or become peaceful. i

فَعِدَ to make overflow. r

فَعِدَ to be acquainted with. i

فَعِدَ } to be partaker. r and i

فَعِدَ to repent. i

فَعِدَ to cause to perish. r

فَعِدَ to destroy. r

فَعِدَ to finish. i

فَعِدَ to sigh. r

فَعِدَ to prop. r

فَعِدَ to spill. r

فَعِدَ to abandon. r

فَعِدَ to make. r

فَعِدَ to button. r

A verb of four radicals may follow this paradigm, e. g. **دُمِدَ** to shed tears; **د** being regarded as a quiescent. A few of the above roots beginning with **د** are really causatives, a weak radical, as, for instance, **د** in the case of **دَعَفَ**, having fallen out. The rules for the formation and conjugation of causatives will be considered hereafter.

IRREGULAR VERBS OF THE FIRST CLASS.

FIRST VARIETY. FIRST RADICAL **د**. Root **دَعَدَ** to eat.

INDICATIVE MOOD.

Present Tense.

دَعِدُ I am eating (m.).	دَعِدُوا 1st plural.
دَعِدِي 1st fem.	
دَعِدُكَ 2nd masc.	دَعِدُوا 2nd plural.
دَعِدِيكَ 2nd fem.	
دَعِدْكَ 3rd masc.	دَعِدُوا 3rd plural.
دَعِدِيكَ 3rd fem.	

The only irregularity here is owing to the **د**. This is heard but faintly, if at all, and the **د** is lengthened to **دَ**.

Imperfect Tense.

دَعِدُ I was eating (m.).	دَعِدُوا We were eating.
----------------------------------	---------------------------------

Preterite Tense.

دَعَدْتُ I ate.	دَعَدُوا We ate.
------------------------	-------------------------

Perfect Tense.

دَعَدْتُ I have eaten.	دَعَدُوا We have eaten.
-------------------------------	--------------------------------

The perfect participle, by the aid of which this tense is formed, is regular; but the first radical is silent, as well as in the preterite.

Future Tense.

The future tense is regular, and the imperative also, except that in the latter the **2** is not sounded. It is written **أَكُلْ** *eat thou*, **أَكُلُوا** *eat ye*.

NOTE.—It will be understood, both in regard to this and the following varieties, that those tenses which are not mentioned are perfectly regular.

LIST OF VERBS WITH INITIAL **2**.

أَدْخُلْ to enter.	أَذْهَبْ to go.	أَصْعِدْ to go up.
أَقُلْ to say.	أَبْشُرْ to bind.	أَبْرِدْ to cool (intr.).

The verbs **أَدْخُلْ** and **أَبْشُرْ** are entirely regular; i. e. they conform to the preceding paradigm. The same is true of **أَذْهَبْ**, except in the future, where **ذ** is for the most part not sounded (see Hoff. § 27, 4, a), and in the imperative, which is **هَبْ** in the singular, and **هَبُوا** in the plural. Compare the imperative of the same verb in the ancient language, **ذَهَبْ**, **ذَهَبُوا**, etc. In the modern, we often hear **هَذِمْ** *go thou*, just as **هَذِمْ** in the ancient, and **הִזְמִי-הִזְמִי** in the Hebrew. This suffix is used with the imperative of but few verbs; e. g. **أَكَلْ**, **أَقُلْ**, etc. The idiom will be referred to farther on, when the relation of the modern to the ancient verb is discussed.

Future Tense of أَذْهَبْ.

أَذْهَبُ I will go (m.).	أَذْهَبُوا 1st plural.
أَذْهَبِي 1st fem.	
أَذْهَبْ 2nd masc.	أَذْهَبُوا 2nd plural.
أَذْهَبِي 2nd fem.	
أَذْهَبْ 3rd masc.	أَذْهَبُوا 3rd plural.
أَذْهَبِي 3rd fem.	

NOTE 1.—With a negative preceding, **2** is not sounded in common conversation (e. g. **لَا يَذُوكُ**), and three syllables are reduced to two.

NOTE 2.—In Bootan, we have the following form of the future, which is well worthy of a place in our grammar, as it throws light on the relation of the ancient to the modern language.

يَذُوكُ 1 sing. (m. and f.).	يَذُوكُوا 1st plural.
يَذُوكُمَا 2nd masc.	يَذُوكُهُمَا 2nd plural.
يَذُوكِجَا 2nd fem.	
يَذُوكُ 3rd masc.	يَذُوكُوا 3rd plural.
يَذُوكِي 3rd fem.	

NOTE 3.—On the plain of Oroomiah, the verb **ذَبَعَ** is generally used instead of **يَذُوكُ** in all the tenses of the indicative, except the future, and in the imperative. The present tense is **يَذْبَعُ** (in some villages **يَذْبَعُ**), the preterite **يَذَبَعَ**, the perfect **يَذَبَعُ**, and the imperative **يَذَبِعْ**. This is no doubt the ancient **ذَبَعَ** to *crawl*, and, sometimes, to *move one's self*. We occasionally hear in the mountains the future **يَذْبَعُ**. It would have been better to write the preterite **يَذَبَعَ**, and the perf. part. **يَذَبَعُ**, had the thing been originally understood. As to the dropping of **ذ**, compare **يَذَبِعْ** with the ancient **يَذَبِعْ**, **يَذَبِعْ**, and the corresponding words in Hebrew.

In regard to **يَذْبَعُ**, **يَذَبَعَ**, and **يَذَبِعْ**, there is some question whether they should stand here, or be classed with the second variety. If we regard the usage on the plain of Oroomiah only, it would seem that they ought to be considered as verbs with medial **2**. The present participle is almost always spoken in this province as if written **يَذْبَعُ**, **يَذَبَعُ**, and **يَذَبِعْ**, i. e. like **يَذْبَعُ**; and the futures are often **يَذْبَعُ**, **يَذَبَعُ**, **يَذَبِعْ**, i. e. like

فَتَي. On the other hand, the usage in Koordistan makes them regular verbs with initial 2, like فَي. The ancient root of فَي is also فَي. We have therefore preferred to class them here. It should not be unnoticed that when فَي, etc. are not used in Oroomiah as the futures of these verbs, we have instead فَي, فَي, etc.

SECOND VARIETY. MIDDLE RADICAL 2 or 3.

The middle radical in this variety inclines sometimes to 2, and sometimes, especially in Koordistan, to the sound of 3. (See Hoff. § 38, 3, b.) Nordheimer is probably correct in saying (§ 397), in regard to such verbs, that the root properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained; and that between these a weak letter is inserted to complete the usual form. This falls out often, as will be seen hereafter, in the causative form, and always in the reduplicated form.

For the sake of uniformity the roots are now all written with medial 2.

Take for example فَي to remain.

INDICATIVE MOOD.

Present Tense.

فَي I am remaining (m.). فَي We are remaining.

This is regular, if we consider 2 the middle radical.

Preterite Tense.

فَي I remained (m. and f.). فَي We remained.

Whether the second radical here be called 2 or 3, it is not at all sounded, and instead of فَي or فَي, we write فَي.

Perfect Tense.

فَي I have remained (m.). فَي We have remained.

The participle, which would regularly be **قَائِمٌ** or **قَائِمَةٌ**, is contracted into **قَائِمٌ**, the feminine of which is **قَائِمَةٌ**.

Future Tense.

قَائِمٌ I shall remain (m.).	قَائِمُونَ 1st plural.
قَائِمَةٌ 1st fem.	
قَائِمَانِ 2nd masc.	قَائِمَتَانِ 2nd plural.
قَائِمَتَانِ 2nd fem.	
قَائِمَانِ 3rd masc.	قَائِمَاتِ 3rd plural.
قَائِمَاتِ 3rd fem.	

The vowel **ـا** here forms a diphthong with the following **ـي**, excepting in the third singular masculine.

IMPERATIVE MOOD.

قَامِ remain thou.	قَامُوا remain ye.
---------------------------	---------------------------

Here the middle radical falls out, and we write as above, instead of **قَامِي** or **قَامُوا**.

VERBS FOLLOWING THE ANALOGY OF **قَامَ**.

قَامَ to make water.	قَامَ to sew.
قَامَ to judge.	قَامَ to curry (a horse).
قَامَ to make fine or small.	قَامَ to be or become hot.
قَامَ to return.	قَامَ to bathe (of females).
قَامَ to tread.	قَامَ to look.
قَامَ to increase.	قَامَ to venture.
قَامَ to swell.	قَامَ to invite.

كَلَبٌ to scratch.	فَلَدٌ to dawn.
كَلَبٌ to measure.	كَلَبٌ to hunt or fish.
كَلَبٌ to be or become black.	كَلَبٌ to fast.
كَلَبٌ to bow.	كَلَبٌ to drain off (intr.).
كَلَبٌ to be alienated.	كَلَبٌ to listen to, to obey.
كَلَبٌ to be paid (an account).	كَلَبٌ to fade (as grass).
كَلَبٌ to curse.	كَلَبٌ to rise. (Imp. كَلَبْ.)
كَلَبٌ to blame.	كَلَبٌ to bruise or become bruised.
كَلَبٌ to make dough.	كَلَبٌ to chisel out.
كَلَبٌ to suck (the breast).	كَلَبٌ to hit.
كَلَبٌ to die.	كَلَبٌ to be high, to rise.
كَلَبٌ to rest.	كَلَبٌ to sprinkle.
كَلَبٌ to nod.	كَلَبٌ to spit.
كَلَبٌ to sting, to bite.	كَلَبٌ to go down (as a swelling).
كَلَبٌ to be or become old.	كَلَبٌ to rub.
كَلَبٌ to ordain.	كَلَبٌ to long for.
كَلَبٌ to weed.	كَلَبٌ to kindle.
كَلَبٌ to be or become narrow.	كَلَبٌ to fasten (the eyes).
كَلَبٌ to be or become cool.	كَلَبٌ to finish (tr. and intr.).
كَلَبٌ to lose the savor.	كَلَبٌ to come to one's self.

كَلَبٌ is almost always on the plain of Oroomiah pronounced in the present as if written كَلَبٌ. In some districts it is regular.

כָּרִית *to be worth*, as spoken, is quite anomalous. The present participle is **כֹּרֵת**; the preterite, **כָּרַת**; the perfect participle, **כָּרִית**; the future, **כִּי כָרַת**, **כִּי כִּי**; the imperative, **כָּרֵת**.

נָדַ has its future often, perhaps generally, irregular: **כִּי נָדַ**. In the third person singular masculine, it has **כִּי נָדַ**. Its present participle is **נֹדֵד**.

נָדַ has its present participle **נֹדֵד**, and, were it not for its etymology, might be classed with verbs with initial נ. Its future is also sometimes **כִּי נָדַ**.

VERBS WITH MEDIAL נ.

Under this variety may properly come verbs with medial נ. They differ somewhat, but not essentially, from the preceding. Take, for example, **כָּרַת** *to thrust in*. The present participle is **כֹּרֵת** (a) or **כֹּרֵת** (b). The preterite is **כָּרַת**; the future, **כִּי כָרַת**; the imperative, **כָּרֵת**. Some of these verbs have two forms of the present participle, marked (a & b), some only one. In Koordistan, the future is not **כִּי כָרַת**, but **כִּי כָרַת**.

Like **כָּרַת**, inflect

כָּרַת to sweat (a & b).	כָּרַת to hew (a & b).	כָּרַת to tremble (b).
כָּרַת to taste (a & b).	כָּרַת to shut (a).	כָּרַת to rouse (b).
כָּרַת to bear (a & b).	כָּרַת } to masticate (a & b).	כָּרַת to cough (a & b).
כָּרַת to fold (a).	כָּרַת to darn (a).	כָּרַת } to shake (tr. and intr.) (b).

THIRD VARIETY.

This variety is characterized by the transposition of נ, which is sometimes the first and sometimes the second radical.

Example, **لَعَلَّ** to learn.

INDICATIVE MOOD.

Present Tense.

أَعْلَمُ I am learning (m.). **أَعْلَمُونَ** We are learning.

It will be seen that this tense is perfectly regular, except that **ا** becomes the second, instead of the first, radical.

Preterite Tense.

عَلِمْتُ I learned (m.). **عَلِمْتُمْ** We learned.

Here **ا** becomes again the first radical, and is silent.

Perfect Tense.

عَلِمْتُ I have learned (m.). **عَلِمْتُمْ** We have learned.
عَلِمَتْ I have learned (f.).

The only irregularity is that the first **ا** is not sounded.

Future Tense.

أَعْلَمُ I shall learn (m.). **أَعْلَمُونَ** We shall learn.

IMPERATIVE MOOD.

اَعْلَمْ Learn thou. **اَعْلَمُوا** Learn ye.

It will be seen that the **ا** is not sounded here.

NOTE.—In some villages, and perhaps districts, the future is spoken like the future of verbs with medial **ل** or **ن**: thus, **أَعْلَمُ**, etc. If this were generally the case, we should with propriety call this one of that class of verbs, its root being **عَلَمَ**, its present participle, preterite, and perfect participle, being written like the corresponding forms of **فَلَمَ**. Indeed, there is no special objection to writing them so now, and considering the future irregular, as generally spoken. We should then have the preterite **عَلِمْتُ**, and the perfect participle **عَلِمْتُ**. These remarks apply also to the verbs which follow.

يُؤَدُّ to bring forth (young).	يُؤَلِّقُ to lengthen or be long.
يُؤَيِّدُ to hasten.	يُؤْتِثُّ to inherit.
يُؤَيِّسُ to be distressed.	يُؤْتِثُّ to sit.
يُؤَيِّسُ to burn.	

FOURTH VARIETY. THIRD RADICAL ٢.

Example, يَدْفُؤُ to pour.

INDICATIVE MOOD.

Present Tense.

يَدْفُؤُ I am pouring (m.). يَدْفُؤُنَّ We are pouring.

This tense is regular, with the exception that, two alephs coming together, as in يَدْفُؤُنَّ, according to the analogy of the ancient language, ٢ is changed into ٠.

Preterite Tense.

يَدْفَأُ I poured (m. and f.). يَدْفَأُنَّ We poured.

The radical ٢, when it becomes a medial instead of a final letter, as in this tense, ought, according to the analogy of the ancient language (see Hoff., paradigm of يَكْفُؤُ), to be changed into ٠. This, however, is not the case. The ٢ serves merely to lengthen the preceding ٠ into ٠٠, and, being itself not heard, is not written. Thus, instead of يَدْفَأُ, we have يَدْفَأُ.

Perfect Tense.

يَدْفَأُ I have poured (m.). يَدْفَأُنَّ We have poured.
يَدْفَأُ I have poured (f.).

Instead of the regular perfect participle, which would be يَدْفَأُ, the first and second radicals take ٠ and form one syllable, the ٢ being changed into ٠, as in the present participle.

Future Tense.

سَأَلُّ I will pour (m.).

سَأَلُّ I will pour (f.).

سَأَلُّ We will pour.

The first syllable of this tense, in the masculine singular and the plural, is simple, not including the second radical; and the third radical **ل** is dropped, except in the third person singular masculine, سَأَلُّ, where it appears as the final letter. In the feminine, **ل** is changed into **و**.

IMPERATIVE MOOD.

This is quite irregular, making سَأَلُّ the standard; but in the singular it is exactly like the ancient. In the singular, **ل** becomes **و**; and in the plural, it is dropped:

سَأَلُّ Pour thou.

سَأَلُّ Pour ye.

VERBS FOLLOWING THE ANALOGY OF سَأَلُّ.

As a number of these verbs are both of the first and second class, they are noted here just as in the table of regular verbs of the first class.

سَأَلُّ to rave, talk wildly.

سَأَلُّ to weep.

سَأَلُّ to wear (out) (tr. and intr.).

سَأَلُّ to build, to count.

سَأَلُّ to create.

سَأَلُّ to foam up. 1 and 2.

سَأَلُّ to beg, be a beggar.

سَأَلُّ { to be or become naked.
1 and 2.

سَأَلُّ to lean (down).

سَأَلُّ to vomit.

سَأَلُّ to flow (out).

سَأَلُّ { to be or become pure. 1
and 2.

سَأَلُّ to resemble. 1 and 2.

سَأَلُّ to become.

سَأَلُّ to be pleasant to.

سَأَلُّ to crack (as glass) (intr.).

سَأَلُّ to commit adultery.

- رَجَى to rejoice.
 رَأَى to see.
 سَبَى to sin.
 سَدَى to be or become sweet.
 سَكَبَ to keep (intr.). 1 and 2.
 سَدَّ to be supported (by).
 سَعَى to incubate.
 سَدَّ to go to stool.
 سَمَّى to broil (intr.). 1 and 2.
 سَلَى to sleep.
 سَدَّى to drive (an animal).
 سَدَّى to be or become hid. 1 and 2.
 سَمَّى to be seared. 1 and 2.
 سَدَّ to stop.
 سَمَّى to go out (as fire).
 سَمَّى { to be or become covered.
 { 1 and 2.
 سَدَّى to be or become short.
 سَمَّى { to be or become covered.
 { 1 and 2.
 سَلَّى to lap up.
 سَلَّى to devour greedily.
 سَلَّى to lap (reg.).
 سَمَّى to strike.
 سَمَّى to arrive.
- سَدَّى to fill (tr. and intr.).
 سَدَّى same as سَدَّى, to count.
 سَدَّى to wash (clothes).
 سَدَّى to be able.
 سَدَّى to wipe.
 سَدَّى to leap.
 سَدَّى to butt.
 سَدَّى to forget.
 سَمَّى to bathe.
 سَدَّى to dart.
 سَمَّى to be or become blind (reg.).
 سَدَّى to hate.
 سَدَّى to dip out (as water). 1 and 2.
 سَدَّى to be or become bad.
 سَدَّى to be difficult. 1 and 2.
 سَدَّى to rain. 1 and 2.
 سَدَّى to search after.
 سَدَّى to separate (intr.). 1 and 2.
 سَدَّى to be delivered. 1 and 2.
 سَدَّى to burst out.
 سَدَّى to be lukewarm.
 سَدَّى to be or become broad.

نَزَلَ	to descend. 1 and 2.	ذَمَّ	to be or become drunk.
نَهَى	{ to be or become clean. 1 nad 2.	ذَهَبَ	to pour out, run out.
رَدَّ	to rend.	ذَهَبَ	{ to be or become loose. 1 and 2.
جَمَعَ	to gather (tr. and intr.).	كُنِيَ	to be like. 1 and 2.
تَمَّ	to be or become hard.	نَمَّ	to be spread. 1 and 2.
قَلَّ	{ to parch (as corn) (intr.). 1 and 2.	سَغَّ	to sag.
سَجَّ	to scorch (intr.).	سَمَّ	to be or become quiet.
كَبَّ	to gain.	كَبَّ	to faint. 1 and 2.
كَبَّ	to gripe.	كَبَّ	{ to loose, become loose. 1 and 2.
كَبَّ	{ to break, to be broken (bread).	كَبَّ	to drink.
كَبَّ	to call, to read.	كَبَّ	to suspend.
كَبَّ	{ to be or become thick or hard.	كَبَّ	to repeat. 1 and 2.
كَبَّ	to be or become weary.	كَبَّ	to stick (intr.). 1 and 2.
كَبَّ	to be pleased with.	كَبَّ	to be or become wet.

Notes on the Preceding List.

نَزَلَ is quite irregular, and, were it not for its derivation, might perhaps better be written نَزَلَ. The present participle is نَازِلٌ; the preterite, نَزَلَ; the perfect participle, نَزَلَ; and the future, نَزَلُ, نَزَلُ, نَزَلُ.

كَبَّ. The future feminine of this verb is either كَبَّ or كَبَّ. So كَبَّ, كَبَّ, كَبَّ, كَبَّ, كَبَّ, كَبَّ, and كَبَّ, all of which have - in the root.

كَبَّ. This is sometimes, though vulgarly, pronounced in the present كَبَّ, and in the preterite كَبَّ, as if from كَبَّ.

to suck. The future, or rather the present subjunctive, with **س** preceding (**سُحَّ**), is generally pronounced *kām sin*.

Those of the preceding verbs which have medial **س**, make their perfect participle irregularly, as **سَمِعَ** from **سَمِعَ**, except **سَمِعَ**, the peculiarities of which were noted in the first paradigm.

FIFTH VARIETY. THIRD RADICAL **س**.

Root **سَمِعَ** to hear.

INDICATIVE MOOD.

Present Tense.

أَسْمَعُ I am hearing (m.). **أَسْمَعُونَ** We are hearing.

The present participle is only irregular in this, that the third radical, being a quiescent, coalesces with the preceding vowel, and **ا** is then inserted, which takes the final **ة**. We, however, often hear **سَمِعٌ**, and the infinitive **سَمْعٌ**, which should not be considered a vulgarity, as it is nearer the ancient language than the ordinary form.

Preterite Tense.

سَمِعْتُ I heard (m. and f.). **سَمِعْتُمْ** We heard.

Perfect Tense.

سَمِعْتُ I have heard (m.). **سَمِعْتُمْ** We have heard.
سَمِعَتْ I have heard (f.).

The perfect participle takes **ا** as the vowel of the first syllable, which includes the second radical. The **س** is not sounded, and the last syllable is **ع**.

Future Tense.

أَسْمَعُ I shall hear (m.). **أَسْمَعُونَ** We shall hear.
أَسْمَعُ I shall hear (f.).

The peculiarity of the future consists in this, that the second radical is pronounced as if doubled, the first **هـ** belonging to the first syllable and the second to the second syllable. The **ا** affects the adjacent vowels, but is not sounded separately. This peculiarity is not found throughout Koordistan.

IMPERATIVE MOOD.

تَصَلِّحْ Hear thou.

تَصَلِّحُوا Hear ye.

Like **تَصَلِّحْ**, conjugate

تَوَدَّ to bore (a hole).

تُبَدَّدَ to bubble up.

تَلَدَّ to swallow.

تَشَبَّدَ to be satiated.

تَجَمَّعَ to assemble (intr.). 1 and 2.

تَقَدَّمَ to step, march.

تَخَدَّدَ to shave.

تَقَدَّصَ to crack (intr.).

تَوَدَّعَ to fear.

تَقَدَّصَ to recompense.

تَوَدَّدَ to sow.

تَدَيَّدَ to dye.

تَبَصَّدَ to ferment.

تَطَيَّدَ to break off (tr. and intr.).

تَخَنَّدَ to sink (intr.). 1 and 2.

تَأَدَّدَ to adhere to.

تَضَعَّدَ { to be sick. Of four radicals, but regular, except in the root.

تَأَدَّدَ to make a breach.

Notes on the Preceding List.

تَوَدَّعَ in the future feminine follows the paradigm of the fourth variety, thus: **تَوَدَّعِي**, **تَوَدَّعِي**. The masculine has not the peculiarity of sound of **تَصَلِّحْ**. All the preceding verbs except **تَلَدَّ**, and even this in some districts of Koordistan, may in the same way take **ا** in the future feminine.

The perfect participles of **يُحْدِدُ** and **يُحْدِدُ** have sometimes been written **يُحْدِدُ** and **يُحْدِدُ**, to express more exactly the sound; but there is not sufficient reason for this deviation.

Some of these verbs with final **د** are both of the first and second class, and some of the first class only, as noted above.

VERBS OF THE FIRST CLASS DOUBLY IRREGULAR.

One who has made himself familiar with regular verbs of the first class, and the different varieties already given, will have little difficulty in learning the conjugation of those verbs which are doubly irregular.

Some of these have both initial and final د.

Root **دَدَبَ** to curdle.

دَدَبٌ Present Participle. **دَدَبَ** Preterite.

دَدَبَ, **دَدَبَ** Perfect Participle. **دَدَبُ**, **دَدَبُ** } Future.

دَدَبُ } Imperative.
دَدَبُ

The future is sometimes **دَدَبُ** masc., **دَدَبُ** fem.

دَدَبُ to come, is inflected in the same way, except that the imperative is **دَدَبُ** in the singular, and **دَدَبُ** in the plural. We also occasionally hear **دَدَبُ** for the imperative singular. The ancient language has the same imperative, the initial **د** being dropped.

In Salmas, Gawar, and perhaps other districts, the root of this word is corrupted into **دَدَبُ**: present participle **دَدَبُ**, preterite **دَدَبُ**, perfect participle **دَدَبُ** or **دَدَبُ**, imperative **دَدَبُ**. In Tiary, **د** is substituted for **د** throughout the conjugation: we thus have **دَدَبُ**, **دَدَبُ**, etc. Indeed, the substitution of **د** is not confined to this word: e. g. **دَدَبُ**

know, or *how do I know?* *mood-yân*, there being little, if any, difference, whether the speaker is a man or a woman. This tense is also habitually shortened in other connections by some of the people.

The verb **سَبَّ** *to live*, is perhaps more regular in the modern than in the ancient language (Hoff. §76, Ann. 1), but has some peculiarities. It is thus inflected:

سَبِّ <i>Present Participle.</i>	سَبَّ <i>Preterite.</i>
سَبَّ , سَبَّ <i>Perfect Participle.</i>	سَبَّ , سَبَّ } <i>Future.</i>
سَبِّ }	<i>Imperative.</i>

Like the preceding, inflect **فَبَّ** *to make a fence*; **فَبَّ** *to be set on edge* (as the teeth); the latter regular, except the -'. .

The verb **يَكَّب** *to search after*, has been generally written in accordance with the usage in Koordistan, and is inflected as follows:

يَكَّب <i>Present Participle.</i>	يَكَّب <i>Preterite.</i>
يَكَّب , يَكَّب <i>Perfect Participle.</i>	يَكَّب , يَكَّب } <i>Future.</i>
يَكَّب }	<i>Imperative.</i>

This, however, is very unlike the usage in Oroomiah. As here spoken, it is an anomalous verb of the second class, and is thus inflected: present participle **يَكَّب** (or **يَكَّب**); preterite **يَكَّب**; perf. participle **يَكَّب**; future **يَكَّب**, **يَكَّب**; imperative **يَكَّب**.

There are a few verbs of four radicals, besides those enumerated with regular verbs, which in general conform to the verbs of the first class.

Take for example **تَشْتَبِي** to thirst.

تَشْتَبِي Present Participle. **تَشَبَّى** Preterite.

تَشَبَّى, **تَشَبَّى** Perfect Participle. **يَتَشَبَّى**, **يَتَشَبَّى** } Future.

تَشَبَّى, **تَشَبَّى** } Imperative.

Like **تَشَبَّى**, inflect **تَشَبَّى** to flame.

As another example take **يَتَشَبَّى** to wish.

يَتَشَبَّى Present Participle. **يَتَشَبَّى** Preterite.

يَتَشَبَّى, **يَتَشَبَّى** Perfect Participle. **يَتَشَبَّى**, **يَتَشَبَّى** } Future.

يَتَشَبَّى, **يَتَشَبَّى** } Imperative.

Thus inflect **يَتَشَبَّى** to bleat, **يَتَشَبَّى** to become smooth, **يَتَشَبَّى** to churn, **يَتَشَبَّى** to graze, and **يَتَشَبَّى** to plaster.

In regard to **يَتَشَبَّى**, it may be remarked that, while the present participle, as used in Koordistan, conforms to the preceding paradigm, on the plain of Oroomiah we generally hear it thus: **يَتَشَبَّى**.

As another example we may take **يَتَشَبَّى** to be or become weary.

ܕܢܒܐ <i>Present Participle.</i>	ܕܢܒ <i>Preterite.</i>
ܕܢܒܐ, ܕܢܒܐ <i>Perfect Participle.</i>	ܕܢܒܐ, ܕܢܒܐ } <i>Future.</i>
ܕܢܒܐ, ܕܢܒܐ }	<i>Imperative.</i>

The root **ܕܢܒܐ** to give, like its predecessor **ܕܢܒ** in the Ancient Syriac (Hoff. § 78, Ann. 4 and § 80), is singularly irregular. Being in constant use, it should, however, be made very familiar.

ܕܢܒܐ <i>Present Participle.</i>	ܕܢܒܐ <i>Preterite.</i>
ܕܢܒܐ, ܕܢܒܐ <i>Perfect Participle.</i>	ܕܢܒܐ, ܕܢܒܐ } <i>Future.</i>
ܕܢܒܐ, ܕܢܒܐ }	<i>Imperative.</i>

It should be remarked that the perfect participle resembles the perfect participles of the second class rather than those of the first, and the preterite is often pronounced as if written **ܕܢܒܐ**. In some districts the preterite is **ܕܢܒܐ**.

IRREGULAR VERBS OF THE SECOND CLASS.

FIRST VARIETY. FOUR RADICALS.

Verbs of four radicals are far more common in the Modern Syriac than in the Ancient or the Hebrew. Many of these, however, are produced by a reduplication of biliteral or trilateral roots, and are exceedingly expressive. The idea is often that of repetition, as in **ܕܢܒܐ** to bruise in pieces, **ܕܢܒܐ** to trample, **ܕܢܒܐ** to grope, **ܕܢܒܐ** to whirl,

𐤊𐤍𐤏 to creep, and numerous others. Still oftener, perhaps, the idea is that of repeated sound, as in 𐤏𐤍𐤏 to roar with laughter, 𐤏𐤍𐤏 to wail, 𐤏𐤍𐤏 to snore, 𐤏𐤍𐤏 to cluck.

The second radical is included in the first syllable of the root, as well as of all its inflections.

As an example, take 𐤏𐤍𐤏 to speak.

INDICATIVE MOOD.

Present Tense.

𐤏𐤍𐤏 1st masculine.	𐤏𐤍𐤏 1st plural.
𐤏𐤍𐤏 1st fem.	
𐤏𐤍𐤏 2nd masc.	𐤏𐤍𐤏 2nd plural.
𐤏𐤍𐤏 2nd fem.	
𐤏𐤍𐤏 3rd masc.	𐤏𐤍𐤏 3rd plural.
𐤏𐤍𐤏 3rd fem.	

The present participle has -' as the vowel of the first syllable, with its corresponding 𐤏 in the second.

Preterite.

𐤏𐤍𐤏 I spoke. 𐤏𐤍𐤏 We spoke.

This differs from 𐤏𐤍𐤏 only in having one consonant more in the first syllable, rendering it a mixed syllable.

Perfect.

𐤏𐤍𐤏 I have spoken (m.). 𐤏𐤍𐤏 We have spoken.
𐤏𐤍𐤏 I have spoken (f.).

Future.

𐤏𐤍𐤏 I shall speak (m.). 𐤏𐤍𐤏 We shall speak.

Imperative.

𐤏𐤍𐤏 Speak thou. 𐤏𐤍𐤏 Speak ye.

Like **دفع**, inflect

دعج	to be bashful.	دفع	to foam up.
دعج	to become cheap.	دفع	to be leprous.
دعج	to delay (tr. and intr.).	دفع	to growl.
دعج	to creep.	دفع	to grow.
دعج	{ to enlighten, to become light.	دفع	to whiz.
دعج	to prick.	دفع	to drag (tr.).
دعج	to grow fat and be antic.	دفع	{ to enlarge or to be en- larged.
دعج	to confuse or be confused.	دفع	{ to make to wallow, to wallow.
دعج	to twinkle.	دفع	{ to make to sing (as quin- ine does a sick man's head), to sing.
دعج	to dazzle or be dazzled.		
دعج	to crown.	دفع	{ to be two-sided, ride the fence.
دعج	to bubble up.	دفع	to make trot, to trot.
دعج	to scatter (tr. and intr.).	دفع	{ to thin out, become sparse.
دعج	to roar.	دفع	to shelter, to find shelter.
دعج	to assail.	دفع	to make or be bloody.
دعج	to stir up.	دفع	to make fine or small.
دعج	to make bud, to bud.	دفع	to wound or be wounded.
دعج	to tumble (tr. and intr.).	دفع	{ to make pine away or to pine away.
دعج	to hum, coo.	دفع	to rock (tr. and intr.).
دعج	to abhor (with دعج).	دفع	{ to make a clatter (of words).
دعج	to rust (tr. and intr.).	دفع	to apply (remedies).
دعج	{ to torment or be tor- mented.	دفع	to become late.

- دَمَدَمَ** to demolish.
نَدَنَدَنَ to neigh.
دَدَنَدَنَ to laugh aloud.
وَوَوَو to buzz.
وَدَدَد to wail.
وَوَو to whisper (as the wind).
دَدَدَد to have a diarrhea.
وَوَوَوَو to make whine, to whine.
وَتَتِي { to make subject, become subject.
وَتَتِي { to litter, be littered (as a room, a field, etc.).
وَوَدَو to become pale.
وَوَدَو to make tinkle, to tinkle.
وَتَتَد to tear off, be torn off.
وَتَتَد to ring (tr. and intr.).
وَتَتَد to swagger.
وَوَدَو to batter.
وَوَدَو { to defile ceremonially or be defiled.
وَدَتِي to make mighty, be mighty.
وَدَوِي to make yellow, be yellow.
وَدَوِي to bray.
وَدَوِي to injure, become injured.
وَتَتَد { to wash away, be washed away.
وَتَتَد { to excite fever, have fever.
- وَوَوَو** to strut.
وَوَوَو to breathe hard.
وَوَوَو to make faint, be faint.
وَدَتِي to push.
وَدَتِي to clasp.
وَدَوِي to push.
وَدَتِي to gnaw.
وَدَتِي { to make to gnash, to gnash.
وَدَتِي to snore.
وَتَتِي to reckon.
وَتَتِي { to make to rattle, to rattle.
وَتَتِي to crush or be crushed.
وَتَتِي to delay (tr. and intr.).
وَتَتِي to hum.
وَتَتِي { to flicker or make to flicker.
وَتَتِي to murmur.
وَدَوِي to move (tr. and intr.).
وَتَتِي to make heavy, be heavy.
وَدَوِي { to sputter, to make sputter.
وَتَتِي { to shiver in pieces (tr. and intr.).
وَتَتِي to arm, to be armed.
وَتَتِي { to tear in pieces, be torn in pieces.
وَتَتِي to throw.

خَمَعِمَ	to parboil, be parboiled.	كَلَسَ	to gnaw.
خَسَدَ	to let down, to sink down.	فَتَّيَ	to make appear, to appear.
خَبَنَ	to tear, be torn.	فَتَنَ	to abstain from food.
خَبِبَ	to chink (intr.).	فَتَّعَ	to make glitter, to glitter.
خَبَدَ	to swing (tr. and intr.).	فَرَدَ	to freeze (tr. and intr.).
خَبَدَ	to roll (tr. and intr.).	فَرَّجَ	to make sprout, to sprout.
خَبَلَدَ	to toss about.	فَرَّجَ	to take a fine.
خَبَجَ	to tingle (as the ear).	فَرَّجَ	to mock.
خَبَجَ	to tear (tr. and intr.).	فَرَّجَ	to forbear, be reluctant.
خَوَّجَ	to clap.	فَرَّجَ	to blister.
خَفَلَ	to defile, be defiled.	مَدْفَعَتَ	to borrow or lend on usury.
خَمَجَجَ	to rattle (in speech).	مَدْفَعَتَ	to be lazy.
خَذَعَهُ	to scream.	مَدْفَعَتَ	to preach.
خَذَعَ	to have mercy.	مَدْفَعَتَ	to make pant, to pant.
خَذَعَهُ	{ to giggle, gurgle, to make giggle or gurgle.	مَدْفَعَتَ	to hasten (tr. and intr.).
خَذَعَهُ	to wither (tr. and intr.).	مَدْفَعَتَ	to constrain.
خَذَعَهُ	to gather up.	مَدْفَعَتَ	to make green, to green.
خَذَعَهُ	{ to wrap in a vail, to wrap one's self in a vail.	مَدْفَعَتَ	to make poor, be poor.
خَذَعَهُ	to scare away.	مَدْفَعَتَ	to rest (tr. and intr.).
خَذَعَهُ	{ to crack open (as the earth).	مَدْفَعَتَ	to reprove.
خَذَعَهُ	to make glitter, to glitter.	مَدْفَعَتَ	to fix a price.
خَذَعَهُ	to snuff around.	مَدْفَعَتَ	to build.
خَذَعَهُ	to speak.	مَدْفَعَتَ	{ to give one a start (on a journey).
خَذَعَهُ	to make lame, be lame.	مَدْفَعَتَ	to listen.

صبر to be or become hushed.	جيم to make cloudy, be cloudy.
صعب to cry.	جيك to make wise, be wise.
صغى to wrangle.	جذيد { to make wallow, to wallow.
صغى { to cause chills, to have chills.	جذيد { to make ancient, be ancient.
صغى to make bold, be bold.	فجوى to whisper.
صغى to defile.	فكيد to feel after.
صغى to miscarry.	فكيد { to make stagger, to stagger.
صغى to arrange in order.	فكيد to laugh out.
صغى to sprinkle.	فكيد { to lay waste, become waste.
صغى to growl.	فكيد to beseech.
صغى to proclaim the gospel.	فكيد to undo, destroy.
صغى { to make a Mohammedan or become one.	فكيد to whirl (tr. and intr.).
صغى to grope (after).	فكيد to crumb, be crumbed.
صغى to whistle.	فكيد { to make to escape, to escape.
صغى to make to sob, to sob.	فكيد to twist (tr. and intr.).
صغى to groan.	فكيد to whisper.
صغى to be a stranger.	فكيد to gaze.
صغى to hesitate.	فكيد to pour or flow out.
صغى { to reconcile, become reconciled.	فكيد { to make to smart, to smart.
صغى to visit.	فكيد to sob from pain.
صغى { to come down (from father to son).	فكيد to cut up, to be cut up.
صغى to make totter, to totter.	فكيد to make light, be light.
صغى to stun, be stunned.	فكيد to cluck.
صغى to scream.	

تَدْبِيحٌ { to cause to approach, to approach.	تَدْبِيحٌ to make smart, to smart.
تَدْبِيحٌ to wrinkle, be wrinkled.	تَدْبِيحٌ to empty out.
تَدْبِيحٌ to wrinkle, be wrinkled.	تَدْبِيحٌ { to make to clatter, to clatter.
تَدْبِيحٌ to buffet, be buffeted.	تَدْبِيحٌ to make proud, be proud.
تَدْبِيحٌ to make or be ready.	تَدْبِيحٌ to make spout, to spout.
تَدْبِيحٌ to caw.	تَدْبِيحٌ to guide.
تَدْبِيحٌ to gather up.	تَدْبِيحٌ to pant for breath.
تَدْبِيحٌ to venture (intr.).	تَدْبِيحٌ to disciple.
تَدْبِيحٌ to rattle (as rain).	تَدْبِيحٌ to whine.
تَدْبِيحٌ to crawl.	تَدْبِيحٌ to make tardy, be tardy.
تَدْبِيحٌ to brood.	تَدْبِيحٌ to make smoky, be smoky.
تَدْبِيحٌ to make thin, be thin.	تَدْبِيحٌ to sprinkle, be sprinkled.
تَدْبِيحٌ to tremble violently.	تَدْبِيحٌ to chastise.
تَدْبِيحٌ to alter (tr. and intr.).	تَدْبِيحٌ to stamp the foot.
تَدْبِيحٌ to alter (tr. and intr.).	تَدْبِيحٌ to search.
تَدْبِيحٌ to blacken, become black.	تَدْبِيحٌ to make neatly.
تَدْبِيحٌ to crush in pieces.	تَدْبِيحٌ to knock.
تَدْبِيحٌ to soil, be soiled.	تَدْبِيحٌ { to besmear with tallow, be besmeared.
تَدْبِيحٌ { to shake about (tr. and intr.).	تَدْبِيحٌ to trim a candle.
تَدْبِيحٌ to make faint, be faint.	تَدْبِيحٌ { to make stumble, to stumble.
تَدْبِيحٌ to sob.	تَدْبِيحٌ to make pale, be pale.
تَدْبِيحٌ to glide (as a snake).	تَدْبِيحٌ to stitch together.

Notes on the Preceding List.

As تَدْبِيحٌ has a tālkana over the 7, it may be considered as a verb of three radicals, following the paradigm of تَدْبِيحٌ, second class.

فَظَع and **فَظَع**, though having five radicals, differ so little from the preceding model, that they need no special illustration.

فَظَع may in some respects be considered as a verb of three radicals, having its perfect participle **فَظَع**, and its future **فَظَع**.

VERBS OF FOUR RADICALS WITH FINAL 2.

Take for example **فَظَع** to understand.

فَظَع *Present Participle.*

In Koordistan, instead of the above, we have **فَظَع**. As to the substitution of ● or ۛ for 2, see Hoff. § 33, 3.

فَظَع *Preterite.*

The 2 is here dropped, but lengthens — into —.

فَظَع, **فَظَع** *Perfect Participle.*

In this participle ۛ is substituted for 2, and takes, in addition to its own appropriate vowel, the vowel —.

فَظَع } *Future.*
فَظَع }

Here the 2 is dropped in the masculine singular and in the plural, but ۛ is substituted for it in the feminine singular, just as in the perfect participle.

فَظَع } *Imperative.*
فَظَع }

NOTE.—This verb evidently has a relation to the ancient **فَظَع**, but perhaps a still nearer relation to the Persian **فَظَع**. In Bootan we hear it thus: present participle, **فَظَع**; preterite, **فَظَع**; perfect participle, **فَظَع**; future, **فَظَع**; ۛ having the sound of *f*.

VERBS INFLECTED LIKE **فَدَحَ**.

فَدَحَ to paw, dig into.	فَدَحَ to show favor (with فَدَحَ).
فَدَحَ to clean out, become clean.	فَدَحَ to despise.
فَدَحَ to howl.	فَدَحَ to twitter, to peep.
فَدَحَ to paw into.	فَدَحَ to deceive.
فَدَحَ to go round, surround.	فَدَحَ to cut up.
فَدَحَ to switch, be switched.	فَدَحَ to rinse.
فَدَحَ to bedaub, be bedaubed.	فَدَحَ to search.
فَدَحَ { to howl; in Koordistan, to glitter.	فَدَحَ to roll up or be rolled up.
فَدَحَ to long after (with فَدَحَ).	فَدَحَ to snap (tr. and intr.).
فَدَحَ to plaster.	فَدَحَ to fag out, tire out.
فَدَحَ to forget.	فَدَحَ to nourish, be nourished.

NOTE.—**فَدَحَ**, which is inserted in the above list, does not differ in pronunciation from the others, which end in **د** instead of **د**; but the **د** is retained in writing out the different tenses.

When **د** is the second radical, from a kind of necessity, one **د** is dropped in the preterite and perfect participle. Thus, if we take **فَدَحَ** to beseech, the present participle is **فَدَحَ**; the preterite, **فَدَحَ** (instead of **فَدَحَ**); the perfect participle, **فَدَحَ** (for **فَدَحَ**); the future masculine, **فَدَحَ**; the future feminine, **فَدَحَ**. From what has been said in the Orthography, it will be evident why **د** is here used in the present participle, instead of **د**.

Like **فَدَحَ**, inflect

فَدَحَ to chirp.	فَدَحَ { to cause to swear.	فَدَحَ to bleat.
فَدَحَ to acknowledge.	فَدَحَ to mew.	فَدَحَ to yelp.

CAUSATIVE VERBS.

We are now prepared to understand the formation of Causative Verbs. Some of the simple verbs of three radicals already given may be used in a causative sense, as **ܕܝܢܝܐ** *to strengthen*, or *to cause to become strong*. Verbs of four radicals have still oftener a causative signification; but the ordinary method of forming causatives is by prefixing **ܥܡܝܢܐ** to the three radical letters, and then considering the verb as one of four radicals, and inflecting it accordingly. Thus, **ܦܬܝܢܐ**, when of the first class, means *to go out*; when of the second class, *to put out or bring out*; and **ܦܬܝܢܐ** (which is inflected like **ܦܬܝܢܐ**), *to cause to come out*.

The verbs which thus form causatives are very numerous, and comprise the majority of those of three radicals in the preceding lists. The mode of formation is quite regular, with the exceptions hereafter to be specified; and the meaning bears in almost all cases a close relation to the meaning of the first root. A few causatives have been placed in the list of verbs conjugated like **ܦܬܝܢܐ**. These are either not used in Oroomiah at all in their simple form, as **ܥܝܢܐ** *to listen*; or the signification of the simple form is much changed, as **ܥܝܢܐ** *to accompany*, or, better, *to give a start to* (a traveller), from **ܦܬܝܢܐ** *to stretch out*; or the causative form, as generally used, is neuter: e. g. **ܥܝܢܐ** *to appear*.

NOTE.—**ܥܝܢܐ** was inserted in the list of verbs inflected like **ܦܬܝܢܐ**, with the idea that it was not properly a causative of any verb in the Modern Syriac. But it may be the causative of **ܥܝܢܐ** (a verb of the second class) *to squeeze in*. Compare **ܥܝܢܐ** in the Ancient Syriac, and **קריץ** in the Hebrew, *to tear asunder*, “to bite in malice.”

When the last radical of the ground-form is 2, the causative verb follows the conjugation of **ܦܬܝܢܐ** instead of

פָּעוּל. Thus, from **בָּכָה** to weep, we have **בִּכְּחָה** to cause to weep; and so of a great number of others.

Verbs with final **א** do not differ in the causative form from verbs with final **ל**, except that **א** is retained in those tenses where **ל** is dropped, and slightly modifies the sound. Thus from **אָמַר** we have **אַמְמַר**, of which the present participle is **מְאָמֵר**; the preterite, **אָמַמְרָה**; the perfect participle, **מְאָמֵר**; the future, **אֶמְאָר** (masculine), **אֶמְאָרִי** (feminine).

There has been perhaps an unnecessary irregularity in regard to verbs with initial **ל**. Thus, from **לָבַד** and **לָבַדַּל**, we have **לִבְדַּל** and **לִבְדַּלַּל**; while from **לָבַדַּל**, **לָבַדַּלַּל**, and **לָבַדַּלַּלַּל**, we have **לִבְדַּלַּל**, **לִבְדַּלַּלַּל**, and **לִבְדַּלַּלַּלַּל**. As **ל** is heard very feebly, if at all, it is best, for the sake of uniformity, to drop it altogether, and treat these causatives as verbs of three radicals, second class. The other verbs with initial **ל** have no causative form. The future of **לָבַדַּל**, though spelled regularly, is often pronounced *mōrin*.

Verbs with medial **ל** of the first class sometimes drop the **ל** entirely, as **לָבַד** from **לָבַדַּל**, in which case the causative is inflected like a verb of three radicals, second class. But it is far more common, at least in Oroomiah, for **א** to be substituted for **ל**, throughout the conjugation: e. g. **לָבַדַּל**, of which the present participle is **מְאָמֵר**. Here the verb is regularly conformed to the paradigm of **פָּעוּל**, and nothing more therefore need be said on the subject.

Verbs with medial **א** retain the **א**, and are conjugated like **פָּעוּל**.

Verbs with initial **א**, when used as causatives, are quite irregular. **אָמַר**, **אָמַרַּל**, and **אָמַרַּלַּל**, become respectively **אַמְמַר**, **אַמְמַרַּל**, **אַמְמַרַּלַּל**, and are conjugated like verbs of the

second class having three radicals. **ضام** (*to place*), however, when it denotes *to cause to sit, to locate*, retains the **ا** transposed; thus, **ضام** becomes **ضام** and will be noticed farther on. **ضام** becomes **ضام** or **ضام**, the latter conforming nearly to the Ancient Syriac. See under **ضام**. **ضام**, **ضام**, **ضام**, **ضام**, **ضام**, transpose the **ا** and become respectively **ضام**, **ضام**, **ضام** and **ضام**, and are regular in conjugation.

ضام *to understand*, has for its causative **ضام**, and is distinguishable from **ضام** *to cause to cut*, only by a slight difference in pronunciation.

OTHER IRREGULAR VERBS OF THE SECOND CLASS.

VERBS WITH MEDIAL **ا**.

One of these, and perhaps more, is inflected as a verb of the second class, viz. **ضام** *to revile*.

ضام Present Participle. **ضام** Preterite.

ضام, **ضام** Perfect Participle. **ضام**, **ضام** } Future.

ضام, **ضام** } Imperative.

The causative of **ضام** is **ضام** *to cause to revile*.

ضام Pres. Participle. **ضام** Preterite.

ضام, **ضام** Perf. Participle. **ضام**, **ضام** } Future.

VERBS OF THREE RADICALS: THIRD RADICAL 2.

These are mostly inflected as verbs of the first class, but not all of them. As an example of the second class, we may take **ضَفَرَ** to deliver.

ضَفَرٌ, Present Participle. **ضَفَرَ** Preterite.

ضَفَرْتُ, **ضَفَرْتَ**, Perfect Participle. **تَضَرُّ** } Future.
تَضَرُّ

ضَفِرْ } Imperative.
ضَفِرْ

In Koordistan the present participle is **ضَفَرٌ**; and it is to be understood that in all verbs resembling this, **ا** is there substituted for **ا**.

Like **ضَفَرَ**, inflect

خَفَرَ to select, collect.

كَفَرَ to cover.

خَفَرَ to uncover.

كَفَرَ to cover.

دَفَرَ to make pure.

دَفَرَ to weary.

دَفَرَ to liken.

دَفَرَ to make alive.

دَفَرَ to winnow.

نَفَرَ to prophesy.

نَفَرَ to meditate, to spell.

نَفَرَ to render difficult.

نَفَرَ to narrate.

نَفَرَ to patch.

فَفَرَ to keep (tr.).

فَفَرَ to divide (tr.).

فَفَرَ to broil (tr.).

فَفَرَ to deliver (from).

فَفَرَ to conceal.

فَفَرَ to pray.

فَفَرَ to sear.

فَفَرَ to strain.

فَجَّرَ to parch (tr.).

فَارَّ to depart.

ذَفَرَ to throw.

بَدَأَ to begin.

تَجَرَّ to liken.

تَلَّأَ to tell.

تَمَّأَ to spread.

تَلَّأَ to cause to adhere.

Notes on the Preceding List.

فَجَّرَ is a causative from فَجَرَ to become weary. فَجَّأَ, a causative from فَجَّأَ to live, and فَجَّأَ are irregular by having َ in the perfect participle and the future feminine, thus: فَجَّأَ, فَجَّأَتِ, فَجَّأَتْ; and in the future, فَجَّأُ, فَجَّأِي, فَجَّأِي, فَجَّأِي. If we do not distinguish between فَجَّأَ in the future and subjunctive and فَجَّأَ to strike, we shall be likely (in prayer, for instance), when intending to say "O Lord, revive (or quicken) me!" to say "O Lord, strike me!" فَجَّأَ in the perfect participle is often written as well as pronounced فَجَّأَ.

VERBS OF THREE RADICALS: THIRD RADICAL ٣.

These verbs, when inflected as verbs of the second class, do not differ essentially from the paradigm of verbs with final ٢. For example, جَمَعَ to assemble (transitive).

جَمَعٌ Present Participle. جَمَعْتُ Preterite.

جَمَعْتُ, جَمَعْتِ, جَمَعْتُمْ { Perfect Participle. جَمَعْتُ or جَمَعْتُمْ } Future.

جَمَعْ Imperative.

It will be noticed that ٣ is retained throughout, and that the perfect participle and future feminine singular (in one form) take ُ as the second vowel.

Like **يَعْلَمُ** inflect **يَعْلَمُ**, a causative from **يَعْلَمُ** to know; **يَسْخَرُ** to make smooth; **يَرْعَى** to pasture, from **رَعَى** to graze; and **يَسْمُو** to cause to plaster, from **سَمَى** to plaster.

The irregular verb **يَسْرِبُ** to curdle, of the first class, has for its causative **يَسْرِبُ**, and is thus inflected :

يَسْرِبُ	<i>Present Participle.</i>	يَسْرَبَ	<i>Preterite.</i>
يَسْرَبُ , يَسْرَبُ	<i>Perfect Participle.</i>	يَسْرَبُ , يَسْرَبُ	} <i>Future.</i>
		يَسْرَبُ , يَسْرَبُ	
		يَسْرَبُ , يَسْرَبُ	} <i>Imperative.</i>
		يَسْرَبُ , يَسْرَبُ	

So inflect **يَسْرِبُ** from **يَسْرِبُ** to bake. The verb **يَسْرِبُ** to swear, besides the causative **يَسْرِبُ**, already noticed, sometimes makes its causative in the same way. Thus we have **يَسْرِبُ**, inflected like **يَسْرِبُ**.

The anomalous verb **يَسْرِبُ** to cause to come, to bring, which is doubtless derived from the ancient **يَسْرِبُ**, may also be classed here. As used on the plain of Oroomiah, it is thus inflected :

يَسْرِبُ	<i>Present Participle.</i>	يَسْرِبَ	<i>Preterite.</i>
يَسْرِبُ , يَسْرِبُ	<i>Perfect Participle.</i>	يَسْرِبُ , يَسْرِبُ	} <i>Future.</i>
		يَسْرِبُ , يَسْرِبُ	
		يَسْرِبُ , يَسْرِبُ	} <i>Imperative.</i>
		يَسْرِبُ , يَسْرِبُ	

As used in Koordistan, its root is **يَسْرِبُ**, which is evidently from the Afel form of the ancient verb (Hoff. § 78, 8). It is thus inflected :

ܡܚܠܐ (ܡܠܐ)	} <i>Present Participle.</i>	ܡܠܐ	} <i>Preterite.</i>
ܡܠܐ, ܡܠܐ	} <i>Perfect Participle.</i>	ܬܡܠܐ ܬܡܠܐ	} <i>Future.</i>
ܡܠܐ ܡܠܐ	} <i>Imperative.</i>		

The irregular verb ܕܠܥ to flame, has ܕܠܥܐ for its causative, and is thus inflected :

ܕܠܥܐܡܐ	Pres. Participle.	ܕܠܥܐ	Preterite.
ܕܠܥܐܡܐ, ܕܠܥܐܡܐ	{ Perfect Participle.	ܬܕܠܥܐ	{ Future.
		ܬܕܠܥܐ	
ܕܠܥܐܡܐ	{ Imperative.		
ܕܠܥܐܡܐ			

The irregular verb ܬܠܝܐ to wish, has ܬܠܝܐܐ for its causative.

ܬܠܝܐܡܐ	<i>Present Participle.</i>	ܬܠܝܐܐ	<i>Preterite.</i>
ܬܠܝܐܡܐ, ܬܠܝܐܡܐ	<i>Perfect Participle.</i>	ܬܬܠܝܐܐ	<i>Future.</i>
		ܬܬܠܝܐܐ	
ܬܠܝܐܡܐ	<i>Imperative.</i>		
ܬܠܝܐܡܐ			

NOTE.—The verb of existence ܐܝܬ there is, ܐܝܬܐ there is not, is used in the Modern Syriac differently from the idiom of the Ancient. It will be referred to again in the Syntax.

PASSIVE VOICE.

The Passive Voice, especially as formed by the first method given below, is very little used in the colloquial dialect of the people of Oroomiah. This results probably from the warmth of their feelings, which instinctively prefers a direct mode of expression. Where we should say "You will be delivered," they say "(Such a person) will deliver you;" for "You will be beaten," we generally hear the expression "They will beat you;" and so in a great number of cases. In the mountains, the passive voice is freely used in conversation; and, as it is employed also in our preaching and our books, it is desirable to become well acquainted with it. This is, however, an easy task.

There are three methods of indicating the passive voice, which will be in turn considered.

Method 1st.

The passive voice of any verb may be formed by prefixing to its perfect participle the inflections of the root **كُنِيَ**, in its different moods and tenses. This root properly means *to remain*; but, when thus employed as an auxiliary, it is equivalent to the verb of existence. Let us take for example the passive voice of **ضَرَبَ** *to strike*, the perfect participle of which is **ضَرِبٌ**, **ضَرِيبٌ** and the infinitive passive **كُنِيَ ضَرِيبٌ**.

INDICATIVE MOOD.

Present Tense.

كُنِيَ ضَرِيبٌ	I am struck (m.)	كُنِيَ ضَرِيبٌ	We are struck.
كُنِيَ ضَرِيبَةٌ	1st fem.		
كُنِيَ ضَرِيبَانِ	2nd masc.	كُنِيَ ضَرِيبَانِ	2nd plural.
كُنِيَ ضَرِيبَتَانِ	2nd fem.		
كُنِيَ ضَرِيبٌ	3rd masc.	كُنِيَ ضَرِيبٌ	3rd plural.
كُنِيَ ضَرِيبَةٌ	3rd fem.		

We have been accustomed to drop the **ض** of the present participle of this auxiliary.

Imperfect Tense.

فَعَلْتُ	مَ (m.).	I was struck	فَعَلْنَا	نَ (n.).	We were struck.
فَعَلْتِ	1st fem.		فَعَلْنَا	نَ (n.).	
فَعَلْتُمَا	2nd masc.		فَعَلْتُمَا	2nd masc.	
فَعَلْتُمَا	2nd fem.		فَعَلْتُمَا	2nd fem.	
فَعَلْتُ	3rd masc.		فَعَلْتُ	3rd masc.	
فَعَلْتُ	3rd fem.		فَعَلْتُ	3rd fem.	

Preterite Tense.

فَعَلْتُ	(m.).	I was struck	فَعَلْنَا	(n.).	We were struck.
فَعَلْتِ	1st fem.		فَعَلْنَا	(n.).	
فَعَلْتُمَا	2nd masc.		فَعَلْتُمَا	2nd masc.	
فَعَلْتُمَا	2nd fem.		فَعَلْتُمَا	2nd fem.	
فَعَلْتُ	3rd masc.		فَعَلْتُ	3rd masc.	
فَعَلْتُ	3rd fem.		فَعَلْتُ	3rd fem.	

Sometimes **فَعَلْتُ** is used as the auxiliary, and we have **فَعَلْتُ**, etc.

Perfect Tense.

فَعَلْتُ	(m.).	I have been struck	فَعَلْنَا	(n.).	We have been struck.
فَعَلْتِ	1st fem.		فَعَلْنَا	(n.).	
فَعَلْتُمَا	2nd masc.		فَعَلْتُمَا	2nd masc.	
فَعَلْتُمَا	2nd fem.		فَعَلْتُمَا	2nd fem.	
فَعَلْتُ	3rd masc.		فَعَلْتُ	3rd masc.	
فَعَلْتُ	3rd fem.		فَعَلْتُ	3rd fem.	

Pluperfect Tense.

כָּבַדְתִּי אֶת־יְהוָה	I had been struck (m.).	כָּבַדְתֶּם אֶת־יְהוָה	We had been struck.
כָּבַדְתְּ אֶת־יְהוָה	1st fem.		
כָּבַדְתָּ אֶת־יְהוָה	2nd masc.	כָּבַדְתֶּם אֶת־יְהוָה	2nd plural.
כָּבַדְתְּ אֶת־יְהוָה	2nd fem.		
כָּבַדְתָּ אֶת־יְהוָה	3rd masc.	כָּבַדְתֶּם אֶת־יְהוָה	3rd plural.
כָּבַדְתְּ אֶת־יְהוָה	3rd fem.		

Future Tense.

In this tense either the future of the verb **כָּבַד** or the future of the verb **הָלַל** may be employed. The signification in either case is nearly or quite the same.

אֶהְיֶה כֹּהֵן	I shall be struck (m.).	נִהְיֶה כֹּהֵן	We shall be struck.
הָיִיתִי כֹהֵן	1st fem.		
הָיִיתָ כֹהֵן	2nd masc.	הָיִיתֶם כֹהֵן	2nd plural.
הָיִיתְּ כֹהֵן	2nd fem.		
הָיִיתָ כֹהֵן	3rd masc.	הָיִיתֶם כֹהֵן	3rd plural.
הָיִיתְּ כֹהֵן	3rd fem.		

In the same way inflect

אֶהְיֶה טָהוֹר	אֶהְיֶה טָהוֹר
----------------	----------------

NOTE.—There may possibly be, at times, a difference in the signification of these futures, arising from the signification, on the one hand, of **כָּבַד** to remain, and, on the other, of **הָלַל** to become. Thus :

אֶהְיֶה טָהוֹר	he will be or continue in a state of holiness.
אֶהְיֶה טָהוֹר	he will become sanctified.

SUBJUNCTIVE MOOD.

Here either **فَتِي** or **أَتِي** may be used, as in the future tense. Thus we have, for the present, **فَتِي حَسْبُ** or **أَتِي حَسْبُ**; for the imperfect, **فَتِي أَمَّا حَسْبُ** or **أَتِي أَمَّا حَسْبُ**, in a perfectly regular manner.

It is to be particularly observed that, where a verb is used in both the first and second classes, with the same signification, the shade of meaning in the passive will depend on which perfect participle is used in its formation. To illustrate: **كُوس**, as a verb of either the first or second class, means *to scatter seed, to sow*. But **فَعِلَ كُوسًا** means *it was sowed or scattered*, as if by itself; while **فَعِلَ تَمَوَّنًا** means *it was sowed* (by some individual). The signification is sometimes, however, such that this distinction cannot be kept up; e. g. **فَعِلَ فَعِمَظًا** and **فَعِلَ فَمَمَظًا** *he was grieved or sorry*, there being in neither case reference to the agent causing the sorrow. **فَعِلَ مَمَكَلًا** and **فَعِلَ مَتَكَلًا** *he was received*, on the other hand, must both of them indirectly refer to the agent.

Where the same word is used in both the first and second classes, with different meanings, of course there is a similar distinction in the passive; as, **فَعِلَ اَلْجَبْزُ** *he was lost*, **فَعِلَ اَلْهَوَكَمُ** *he was destroyed*.

NOTE.—It has been sometimes supposed that **تَذَبُّجٌ** in the expression **فَعِلَ تَذَبُّجًا**, is a perfect participle. But as **تَذَبَّجَ** is of the second class, and such a participle does not belong to verbs of the second class, this expression should be translated, not, *he was made blessed*, but, *he was a blessed individual*, **تَذَبُّجٌ** being an adjective.

NOTE 2.—Sometimes the verb **فَزِي** is used as almost or quite equivalent to the verb of existence, although the perfect participle of

another verb is not joined with it. Thus, **قَبِلْتُ نَمَّ تَيْبَةً** *I have remained in doubt*, or *I am in doubt*, may be employed wherever **نَمَّ تَيْبَةً** would be allowable, and *vice versa*.

Method 2nd.

There is a curious form of the passive, in daily use among the people, in which the verb **جَاءَ** *to come* is employed as an auxiliary, and the infinitive active of another verb is joined with it in a passive sense. We will take for illustration as before the root **ضَرَبَ** *to strike*.

جَاءْتُ نَمَّ كُضِبْتُ	I am struck.
جَاءْتُ نَمَّ كُضِبْتُ	I was being struck.
جَاءْتُ نَمَّ كُضِبْتُ	I was struck.
جَاءْتُ نَمَّ كُضِبْتُ	I have been struck.
جَاءْتُ نَمَّ كُضِبْتُ	I had been struck.
جَاءْتُ نَمَّ كُضِبْتُ	I shall be struck.

The subjunctive so much resembles the indicative, that it need not be written out.

Sometimes this form, especially in Koordistan, is a passive of capability, as, for example, **جَاءْتُ نَمَّ كُضِبْتُ** *if it can be struck*, i. e. *if it come into the position in which it may be struck*. This is perhaps the primitive idea of this form. There is, however, another mode in Oroomiah of expressing the sentiment, viz.: **جَاءْتُ نَمَّ كُضِبْتُ**, where **كُضِبْتُ** is used as we should use *striking* in English, if such a word were allowed. So **جَاءْتُ نَمَّ كُضِبْتُ** = *if it be striking*.

Method 3rd.

Instead of the form **جَاءْتُ نَمَّ كُضِبْتُ**, the perfect active is often used in a passive sense. For the preceding, we thus have **جَاءْتُ نَمَّ كُضِبْتُ** *I have been struck*. The explanation of this

probably is that the perfect participle is passive, as well as active, in its meaning, while ܡܝܬܝܢ is merely a verb of existence, *I am . . . having been struck*. The pluperfect active is also frequently used in the same way for the pluperfect passive; thus, ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ may signify *I had struck*, or *I had been struck*.

VERBS WITH SUFFIXES.

Although the suffix-pronouns of the Modern Syriac are few and simple, it requires much practice to use them readily and accurately in conversation. It will be desirable therefore to examine the subject carefully.

The verbal suffixes do not differ, except in one or two instances, from those used for nouns and prepositions. A list of them has been already given. It will now be shown how these pronouns are suffixed to the verb in its different inflections.

Root ܡܠܬܝܢ to heal.

INDICATIVE MOOD.

Present Tense.

ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ I (m.) am heal-	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ I am heal-
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing thee (m.)	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing you.
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ I am healing	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ I am heal-
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	thee (f.)	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing them.
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ I am healing	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ I am heal-
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	him.	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing them.
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ I am healing	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ I am heal-
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	her.	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing them.

When the person speaking is a female, we have the same forms as above, except that ܡܝܬܝܢ is throughout substituted for ܡܝܬܝܢ.

ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ Thou (m.) art	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ Thou art heal-
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	healing me.	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing us.
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ Thou art heal-	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ Thou art heal-
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing him.	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing them.
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ Thou art heal-	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	{ Thou art heal-
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing her.	ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ	ing them.

Here, as before, if the nominative be feminine, **يَشْفِي** is to be substituted for **يَشْفِي**.

يَشْفِي	{ He is healing me.	يَشْفِي	{ He is healing us.
يَشْفِي	{ He is healing thee (m.).	يَشْفِي	{ He is healing you.
يَشْفِي	{ He is healing thee (f.).		
يَشْفِي	{ He is healing him.	يَشْفِي	{ He is healing them.
يَشْفِي	{ He is healing her.		

If the agent is a female, **تَشْفِي** is to be substituted for **يَشْفِي**.

تَشْفِي	{ We are healing thee (m.).	تَشْفِي	{ We are healing you.
تَشْفِي	{ We are healing thee (f.).		
تَشْفِي	{ We are healing him.	تَشْفِي	{ We are healing them.
تَشْفِي	{ We are healing her.		
تَشْفِي	{ Ye are healing me.	تَشْفِي	{ Ye are healing us.
تَشْفِي	{ Ye are healing him.	تَشْفِي	{ Ye are healing them.
تَشْفِي	{ Ye are healing her.		
تَشْفِي	{ They are healing me.	تَشْفِي	{ They are healing us.
تَشْفِي	{ They are healing thee (m.).	تَشْفِي	{ They are healing you.
تَشْفِي	{ They are healing thee (f.).		
تَشْفِي	{ They are healing him.	تَشْفِي	{ They are healing them.
تَشْفِي	{ They are healing her.		

One who has familiarized himself with the preceding suffixes of the present tense, will have no difficulty in using the suffixes with the imperfect, perfect, pluperfect, and second future tenses. In every case the suffix is to be joined with the participle, and not with the auxiliary. Take

as examples, **אֲנִי מְשַׁלֵּם** *I was healing him*,
אַתָּה מְשַׁלֵּם *he has healed you*, **הֵם מְשַׁלֵּם** *they*
had healed me, **הִיא מְשַׁלֵּם** *he will have healed her*.

Preterite Tense.

The regular preterite, **שָׁלַם**, since its appropriate terminations so much resemble the suffix-pronouns, does not admit of their use except in a single case. In the third person singular masculine we may have **שָׁלַם** *he healed him*, **ה** being substituted for the terminal **ל**.

When it is desirable to employ suffixes with the preterite, the form **שָׁלַמְתִּי** is much used in Oroomiah. While the suffixes of this tense are, in the main, like those of the present, imperfect, pluperfect, and second future, it takes in many cases a sliding letter **ל**, and uses for the suffixes of the third person singular **ה**, and **ה**, and of the third person plural **וּ** and **וּ**. The future tense follows this form of the preterite in every respect, and so too those tenses of the subjunctive which resemble the future in their form, except that, where **יִשְׁלַם** is used, the pronoun is placed after it, and always takes the sliding letter **ל**.

שָׁלַמְתִּי	{ I (m.) healed	שָׁלַמְתִּי	{ I healed you.
שָׁלַמְתָּ	{ thee (m.).		
שָׁלַמְתִּי	{ I healed	שָׁלַמְתִּי	{ I healed them
שָׁלַמְתְּ	{ thee (f.).		
שָׁלַמְתִּי	{ I healed him.	שָׁלַמְתִּי	{ I healed them
שָׁלַמְתִּי	{ I healed her.		
		שָׁלַמְתִּי	{ (more rarely).

When the verb has a feminine nominative of the first person singular, we have, instead of the preceding form, **שָׁלַמְתִּי**, **שָׁלַמְתִּי**, etc.

שָׁלַמְתִּי	{ Thou (m.)	שָׁלַמְתִּי	{ Thou heal-
שָׁלַמְתִּי	{ healedst me.	שָׁלַמְתִּי	{ edst us.
שָׁלַמְתִּי	{ Thou heal-	שָׁלַמְתִּי	{ Thou heal-
שָׁלַמְתִּי	{ edst him.	שָׁלַמְתִּי	{ edst them
שָׁלַמְתִּי	{ Thou heal-	שָׁלַמְתִּי	{ (more rarely).
שָׁלַמְתִּי	{ edst her.	שָׁלַמְתִּי	

When the agent is a female, the form is **شَفِيَتْكِ**, etc.

شَفِيْتُ	He healed me.	شَفِيْنَا	{ He healed us.
شَفِيْتَكِ	{ He healed thee (m.).	شَفِيْتَكُمَا	{ He healed you.
شَفِيْتِكِ	{ He healed thee (f.).		
شَفِيْتَهُ	{ He healed him.	شَفِيْتَهُمْ	{ He healed them (more rarely).
شَفِيْتَهَا	{ He healed her.		

The form is the same as the preceding, when the nominative is the third person singular feminine, **شَفِيَتْ** being substituted for **شَفِيْتُ**. When the verb is in the plural, whether it be of the first, second, or third person, its suffixes are similar to those of the second and third persons singular; e. g. **شَفِيْنَاهُ** we healed him, **شَفِيْنَا** ye healed us, **شَفِيْنَكِ** they healed thee (f.).

Where **ا** is employed as a connecting letter, the suffix is generally written separately from the verb, though this is not essential.

There is a very common form of the preterite, in which the pronoun, instead of being suffixed, as in the preceding examples, to the verb, is embraced within it, and precedes the terminal letters. The perfect participle of any verb being known, the pronoun is to be suffixed to this, after the final **ا** has been dropped, and the terminations **ا**, **كِ**, **كُمَا**, etc., added to form the different persons. After **ا** we have simply **ا**, **كِ**, etc.

The pronouns are as follows, and are evidently fragments of the separable personal pronouns.

ا	me.	ا	us.
ا	thee (m.).		
ا	thee (f.).		
ا	her.	ا	them.

The pronouns for the third person singular masculine and the second person plural are wanting; but this gives

rise to no practical difficulty, as the idea may always be expressed by **שָׁמַחְתָּ** with the appropriate suffixes. From **שָׁמַח**, its termination being dropped, we have **שָׁמַחְתָּ**. Adding to this the pronoun of the first person, with the terminations given above, we then have:

שָׁמַחְתָּ	{ Thou (m.) healedst me.	שָׁמַחְתָּ	{ You healed me.
שָׁמַחְתְּ	{ Thou (f.) healedst me.		
שָׁמַחְתִּי	He healed me.	שָׁמַחְתֶּם	{ They healed me.
שָׁמַחְתְּ	She healed me.		

By a similar process, we have:

שָׁמַחְתָּ	I healed thee (m.).	שָׁמַחְתָּ	{ We healed thee.
שָׁמַחְתְּ	He healed thee.	שָׁמַחְתֶּם	{ They healed thee.
שָׁמַחְתְּ	She healed thee.		
שָׁמַחְתָּ	I healed thee (f.).	שָׁמַחְתָּ	{ We healed thee.
שָׁמַחְתְּ	He healed thee.	שָׁמַחְתֶּם	{ They healed thee.
שָׁמַחְתְּ	She healed thee.		
שָׁמַחְתָּ	I healed her.	שָׁמַחְתָּ	{ We healed her.
שָׁמַחְתָּ	{ Thou (m.) healedst her.	שָׁמַחְתָּ	{ You healed her.
שָׁמַחְתְּ	{ Thou (f.) healedst her.		
שָׁמַחְתִּי	He healed her.	שָׁמַחְתֶּם	{ They healed her.
שָׁמַחְתְּ	She healed her.		
שָׁמַחְתָּ	{ Thou (m.) healedst us.	שָׁמַחְתָּ	{ You healed us.
שָׁמַחְתְּ	{ Thou (f.) healedst us.		
שָׁמַחְתִּי	He healed us.	שָׁמַחְתֶּם	{ They healed us.
שָׁמַחְתְּ	She healed us.		

ܐܝܬܝܬܝܗܡ	I healed them.	ܐܝܬܝܬܝܗܡ	We healed them.
ܐܝܬܝܬܝܗܡ	Thou (m.) healedst them.	ܐܝܬܝܬܝܗܡ	You healed them.
ܐܝܬܝܬܝܗܡ	Thou (f.) healedst them.		
ܐܝܬܝܬܝܗܡ	He healed them.	ܐܝܬܝܬܝܗܡ	They healed them.
ܐܝܬܝܬܝܗܡ	She healed them.		

GENERAL REMARKS ON THE SUFFIXES OF VERBS.

It should be understood that **all the suffixes** given above may be used in precisely the same manner with verbs of both classes, whether regular or irregular. Some of these forms, however, are not in universal use among the people. For instance, in Tekhoma, instead of the expressions ܐܝܬܝܬܝܗܡ, ܐܝܬܝܬܝܗܡ, we hear ܐܝܬܝܬܝܗܡ, ܐܝܬܝܬܝܗܡ. Nor do any verbs there admit of the suffixes ܐܝܬܝܬܝܗܡ and ܐܝܬܝܬܝܗܡ. The form ܐܝܬܝܬܝܗܡ is never used in the interior districts of Koordistan. In its place we may hear the form of the preterite last given, which includes the pronoun within itself; or, in case the idea could not be expressed by that, as "I healed you (pl.)," expressions such as ܐܝܬܝܬܝܗܡ ܐܝܬܝܬܝܗܡ would take its place.

There are other local peculiarities in the use of the suffixes, such as ܐܝܬܝܬܝܗܡ *they saw him*, on which it is unnecessary to dwell. The usage in our books has of late years been quite uniform. It may, however, be remarked that the suffixes ܐܝܬܝܬܝܗܡ, etc., are found much oftener in the written than in the spoken Syriac of Oroomiah.

RELATION OF THE MODERN TO THE ANCIENT VERB.

Before dismissing the Verb, it will be interesting to refer briefly to the structure of the verb in the ancient language, and trace, if possible, some of the changes it has undergone.

And, first of all, it is obvious that regular verbs of three radicals of the first class bear a strong analogy in form and signification to the conjugation Peal. The imperative is in both precisely the same, except that in the modern **س** is almost universally added to the plural. We do, however, hear in one district, Nochea, **سَمْعُوا** *hear ye*, **هَلُّوا** *come ye*. The perfect participle of the modern is also the same with the passive participle of the ancient, except that it always takes the termination **ة**, in accordance with the general usage of the modern. Sometimes the ancient participle is used in an active sense; e. g. **سَمِعَ**, **سَمِعْتِ**, etc. So, much oftener, the modern. Sometimes the ancient participle unites both significations in the same verb, as in the case of **سَمِعَ**. So ordinarily the modern.

It also seems easy to see how the modern infinitive is derived from the ancient, viz. **سَمِعَ**, **س** being substituted for **س**, or, rather, **س** being dropped, the usual **ة** being added, and the **-**, as a necessary consequence, being changed into **-**. We thus have **سَمْعَ**.

As to the preterite, when we find **سَمِعَ** in the ancient, meaning "he rose to himself," i. e. *he rose*, who can doubt that this is nothing more nor less than **سَمِعَ**? So **سَمِعَ** in the ancient is equivalent to **سَمِعَ** in the modern, **سَمِعَ** to **سَمِعَ**, **سَمِعَ** to **سَمِعَ**, and so on. Our mode, however, of spelling the preterite, more correctly represents the present pronunciation. In regard to the general idiom, see Hoff. § 123, 6, and Nordh. § 868.

As to the future, it is very plainly derived from the present participle of the ancient language. Any one who will examine Hoff. § 57, 2, and compare the forms there given with the modern, will be satisfied at once. The present subjunctive has of course the same origin. No trace remains of the ancient future.

As to the particle **ከ**, prefixed to the future of all verbs, it is barely possible that it is identical with **ከ**, *bidî*, which is employed in the same way in the Armenian verb. But it is far more probable that it is a fragment of **ከ** to *wish*. In some parts of Koordistan the people use **ከ** for **ከ**; e. g. **ከ ይህን** *I wish to sing*, literally, *that I may sing*. But in Tâl we find a mode of speaking which seems to be decisive as to the origin of **ከ**, and also goes to show that it should have been written **ከ**. Thus:

ከ ይህን I will sing (m).	ከ ይህን 1st plural.
ከ ይህን 1st fem.	
ከ ይህን 2nd masc.	ከ ይህን 2nd pl. masc.
ከ ይህን 2nd fem.	ከ ይህን 2nd. pl. fem.
ከ ይህን 3rd masc.	
ከ ይህን 3rd fem.	ከ ይህን or ከ ይህን 3rd plural.

In the same way the verb *to wish* is used as an auxiliary in Persian, in forming the future, as **خواهم شد**. In English also, *will* and *wish* are in many cases identical; e. g. *What will you?* which may mean *what do you wish?* So *will* in other languages: *vouloir*, *volo*, *βουλομαι*, which mean either *to will* or *to wish*. Compare also the modern Greek future **θέλω γράψει**, **θέλω εἶναι**, etc., *I will write*, *I will be*. So too, from the ancient **ἔμελλε** we have the modern **ἔμελλε**, and from the ancient **ἔμελλε**, the modern **ἔμελλε**.

As to the present participle, the question may fairly be raised, whether the prefix **ከ** is not really a preposition, the present participle being in fact a verbal noun. If this idea be correct, **ከ ለገቢ** may be literally translated *I am in* (the act of) *finishing*; **ከ ለገቢ** *I am in* (the act of) *eating*. The verb **ከ** to *laugh*, which uses both forms **ከ** and **ከ** in the present, the latter being clearly a noun, seems to throw light on this point.

On examining the second class of verbs of three radicals, we see a resemblance to the conjugation Paël. Take, for example, the verb **بَارَكَ** (modern **بَارَك**) to *bless*. In the ancient, the imperative is **بَارِكْ**, and the plural **بَارِكُوا**; in the modern, **بَارِكْ**, **بَارِكُوا**. The infinitive in the ancient is **بَارَكًا**; in the modern, **بَارَكًا** or **بَارَكًا**, the first form being no doubt the more ancient one. Here the resemblance in sound is very striking, and a transposition of the **ا** will make the written forms not dissimilar.

As to the present participle, e. g. **بَارِكًا**, this may be derived from the infinitive of Paël, and can be from nothing else. It is therefore to be considered primitively an infinitive, though now used as a participle. The perfect participle is evidently from the participle of Paël. Thus, the ancient is **بَارِكًا**, **بَارِكًا**; the modern, **بَارِكًا**, **بَارِكًا**. **ا** has been inserted here, but the sound is not materially changed. The same remark applies to the preterite, which has a derivation similar to that of the preterite of the first class. Compare the ancient **بَارَكْ** with the modern **بَارَكْ**. As to the future, a single remark may be made. Since **ا** is the distinguishing vowel of Paël, it is not strange that this should be often preferred to **ا** in the modern. And so we find it, e. g. **بَارَكْ** and many other verbs of the second class. The **ا** is also naturally preferred in the present participle.

Verbs of the second class often bear the same relation to verbs of the first class that Paël does to Peal, neuter verbs of the first class becoming transitive in the second class, as has been already shown (Hoff. § 59).

The causative verbs, formed by prefixing **ع** to the root, are evidently connected, if not identical, with the participle of Afel, or, if any one prefers, with the conjugation of Mafel. Thus, from the ancient **عَارَكَ**, we have **عَارِكًا**; and from the modern **عَارَكَ**, we have also **عَارِكًا**. So too, from ancient **عَارَكَ**, modern **عَارَكَ**; from ancient **عَارَكَ**, modern **عَارَكَ**.

While the signification of any particular verb in the ancient may not correspond to that of the same verb in the modern, the general usage in regard to Afel and the modern causative verb is the same. For instance, the Nestorians sometimes simply change the intransitive into a transitive. Thus, in the modern, from the intransitive **تَدُو** *to dry*, we have **صَدَدُو** *to dry*, i. e. *to make dry*. Sometimes they change the transitive verb into a causative, with an accusative of the person and another of the thing; thus, from **لَحَد** *to put on (clothes)*, we have **صَلَحَد** *to cause to put on*: **صَلَحَد دِهَ لِحَقَد** *put clothes upon him*. Sometimes these forms are used in an intransitive sense, as **فَزَدُو** *to freeze*, **فَضِيص** *to rest*; which, though they admit of a causative signification, are oftener intransitive. Compare Hoff. § 60.

We see also in the Modern Syriac traces of several of the rarer conjugations. For example, the reduplication of a single letter of the root; as **ܥܥܠ**, from **ܥܠ**; **ܒܒܝܬܐ**, from **ܒܝܬܐ**; **ܫܫܝܬܐ**, from **ܫܬܐ**; or the falling away of one radical, and the reduplication of the other two; as (Palpel) **ܕܕܝܬܐ**, from **ܕܝܬܐ**; **ܬܬܝܬܐ**, from **ܬܝܬܐ**; or the addition of ܬ to the root (in the ancient ܬ); as (Pali) **ܦܕܬܐ**, from **ܦܕܐ**; **ܬܕܬܐ**, from **ܬܕܐ**; or the addition of ܠ to the root; as (Palen) **ܬܠܬܐ** (ancient **ܬܠܬܐ**); **ܬܠܬܐ**, from **ܬܠܐ**; **ܬܠܬܐ**, from **ܬܠܐ**; or the prefixing of ܬ; as (Shafel) **ܬܬܝܬܐ**, from **ܬܝܬܐ**; or the prefixing of ܬ; as (Safel) **ܬܬܝܬܐ**, from **ܬܝܬܐ**; probably from **ܬܝܬܐ**; or the prefixing of ܬ; as (Tafel) **ܬܬܝܬܐ**, probably from **ܬܝܬܐ** (**ܬܬܝܬܐ**); or, in a few cases, verbs of five radicals from verbs of three radicals, as in Hebrew, by reduplication; as **ܬܬܝܬܐ**, from **ܬܝܬܐ**.

ARTICLE.

The Modern Syriac has properly no definite article; but the demonstrative pronouns **ܐܝܬܐ** masc., **ܐܝܬܐ** fem., and **ܐܝܬܐ** comm. pl. are often used as we use the definite article in English. It need hardly be remarked that this is also the usage of the ancient language. Compare the Hebrew article **ה**, which is no doubt a fragment of the pronoun **הוא** (Nordh. § 648). Ordinary usage prefixes these pronouns to the noun, and hardly admits of their following it.

The numeral **ܐܝܬܐ** masc., **ܐܝܬܐ** fem., is also employed as an indefinite article, in accordance with early usage. Compare the Chaldee **ܐܝܬܐ** and the occasional use in Hebrew of **הוא**. On the plain of Oroomiah, **ܐܝܬܐ** is prefixed to nouns of both genders.

NOUNS.

The Nestorians formerly made no distinction between nouns and adjectives; but, as there are many and obvious reasons for treating them separately, the general practice of grammarians will be followed.

GENDER.

The noun is of two genders, masculine and feminine, often not distinguishable by their termination. Thus, **ܡܠܝܬܐ** *a miller* is masculine, and **ܡܠܝܬܐ** *time* is feminine, though both have the same termination **ܬܐ**. Only one rule of much importance can be given for the gender of nouns as distinguished by their form, viz. that those which receive the ending **ܬܐ** are feminine. This rule is nearly or quite a universal one. **ܒܝܬܐ** *a house*, **ܦܝܬܐ** *a fist*, **ܡܝܬܐ** *death*, and **ܡܝܬܐ** *a gelding*, which are masculine, are not to be considered as exceptions; for in these words **ܬܐ** is a part of the root, and not of the

termination. The final syllable of the masculine noun is often changed into **לָהּ**, or more rarely **לָהּ**, to form the feminine; e. g. **דֶּבִּי** a donkey, **דִּבִּיָּה** a she-donkey; **סוּס** a horse, **סוּסָה** a mare; **יֵלֵךְ** a fox, **יֵלֵכָה** a she-fox, etc. **אֶרֶב** a serpent has for its feminine **אֶרֶבָה**, somewhat irregularly.

In a few nouns, the vowels are modified in the feminine; e. g. **כֶּלֶב** a dog, **כִּלְבֵּי** a bitch; **דֶּנֶךְ** a tooth, **דִּנְיָה** a little tooth, as of a watch-wheel, etc.

Some nouns ending in **ה** are feminine; e. g. **מִלִּין** a mill, **בַּיִת** a hen-house, **בֵּית** a kind of cradle, **מִנְיָה** a manger, **חֲמִין** a recess, **כְּתוּבָה** a ford. Also the names of females, as **אֵלָה**, **אֵלָה**, **אֵלָה**, etc. This rule has frequent exceptions, and is given with some little hesitation.

A separate word is also used in some cases for the feminine; e. g. **זָכָר** a male sparrow, **מִצְחָה** a female sparrow; **זָכָר** plural (m. and f.); **זָכָר** a male wolf, **זָכָה** a she-wolf; **זָכָר** a male cat, **זָכָה** a she-cat; **זָכָר** a drake, **זָכָה** a duck; **זָכָר** a male buffalo, **זָכָה** a female buffalo.

Gender distinguished by signification.—The names of males, of nations, as Israel, Judah, etc., of rivers, mountains, and months, of artizans, traders, and professional persons, are masculine. So too, as in Hebrew, a multitude of material-nouns, beginning with **גִּידָה** a body, such as those denoting gold, silver, copper, and all the metals, excepting lead; wood, stone (sometimes feminine), wool, flesh, grass, dirt, glass, cotton, fire, lime, paper, spice, gall-nuts, copperas; also chair, table, book, lock, key, bread, etc.

On the other hand, all names of females, whether belonging to the human race, or not; relations of woman, such as mother, wife, etc.; the names of villages, cities, provinces, countries, and islands, are feminine. The names of trees

and fruits are partly masculine and partly feminine. Nouns of capacity are generally feminine, but exceptions are not infrequent. Abstract nouns are also in the majority of cases feminine, beginning with **رُوحٌ** *spirit*, and take for the most part their appropriate termination **ةٌ** or **يةٌ**. When an article has two sizes, if the word denoting the larger is masculine, that denoting the smaller or inferior is naturally feminine; e. g. the earthen vessels denoted respectively by **زَجْجَاجٌ** and **زَجْجَلَةٌ**; **كَبَبٌ** and **صَحْبَةٌ**; **أَكْطَافٌ** and **أَكْطَفَةٌ**; the copper vessels **بُحٌّ** and **فُجْجَةٌ**; **صُجُوجَةٌ** a box, and **صُجُوجَةٌ** a little box, etc. **سُكْنَةٌ** and **سُكْنِيَّةٌ** are both feminine, but the latter does not necessarily denote a small knife. The rule has, however, probably exceptions.

The rule in Hebrew that "members of the body by nature double are feminine," has in Modern Syriac some exceptions, although the words used to express elbow, knee, heel, ear, hand, foot, thigh, shoulder-blade, eye, cheek, etc., are evidence of its existence.

Some nouns are used by the people of one district as masculine, and by those of another as feminine: as **هَوَا** *the air, or the weather*. In the plural, there is generally no distinction of genders.

The above rules and suggestions may be of some use to the learner, and are the result, however unsatisfactory they may be, of full and careful investigation. But it should be understood that no foreigner can speak the language correctly, without a thorough study of the subject for himself.

N U M B E R.

There are two numbers, as in English, the singular and the plural. The plural, in the case of most nouns, is formed by changing أ, which is ordinarily the vowel of the last syllable, into ا, as **فُتْلَة** *a part*, **فُتْلَات** *parts*, and placing over the word the two square dots now called **فُتْلَات**, but in the ancient language oftener **فُتْلَات**. In a similar

way, many nouns which do not in the singular terminate in **ل** form their plural by adding **ل**; e. g. **شعب** a people, plural **شعوب**. These nouns are mostly of foreign origin.

Nouns ending in **لأ** form their plurals by changing that termination into **لأة**, and more rarely into **لأو** or **لأا**. Thus, **فواكه** fruit, **فواكهة** fruits; **كهف** a cave, **كهفأة** caves; **شفة** a lip, **شفةة** lips; **تجأة** a woman, **تجأةة** women. In some cases, where the plural is formed by adding **لأة**, the original **أ** is retained, and especially if it forms a part of the root. We thus have, from **فأ** a face, **فأةة**, and not **فأة**; from **بأ** a house, **بأةة**; from **أأ** a sister, **أأةة**. Yet, in vulgar usage, **أ** is sometimes dropped from **فأةة**, the plural of **أأ** a village. **أأة** a yard, forms its plural irregularly, thus, **أأةة**. So **أأة** a bride, **أأةة**; **أأة** a week, **أأةة**; **أأة** a burden, **أأةة**. **أأ** an ear retains the **أ**, and has for its plural **أأةة**. The class forming the plural in **لأة** is very numerous, and comprises the greater part of the feminine nouns in **لأ**, and perhaps all in **لأ**. **أأةة** testimony has generally **أأةةة**, but admits a regular plural.

In Koordistan, the plural termination of nouns of which the singular ends in **لأ** is **لأة**, **لأة**, or **لأا**, in accordance with the usage of the ancient language. We thus have **أأةة**, **أأةة**, etc.

The plural termination **لأة** is by no means confined to nouns of which the singular ends in **لأ**. If a word terminate in **ل**, the **ل** may be dropped and **لأة** added; e. g. **أأ** a heart, **أأةة**; **أأ** a river, **أأةة**. If the word terminate in **ل**, the **ل** is dropped as before, and **ل** is changed into **ل**;

e. g. **مَذْبَحٌ** a manger, **مَظْبَعٌ**; **مَهْجَرٌ** a horse, **مَهْجَمٌ**. **مَحْمٌ** a recess has either **مَحْمَةٌ** or **مَحْمَةٌ**. If the word terminate in a consonant, this takes **ة**, and then the termination is added; e. g. **مَحْمَةٌ** a pool, **مَحْمَةٌ**; **مَحْمَةٌ** an army, **مَحْمَةٌ**. But it is to be noted that **مَحْمَةٌ** a mercy does not take this **ة**, but makes its plural **مَحْمَةٌ**.

A very prevalent, but vulgar, pronunciation of plurals in 𑀧𑀸𑀓, 𑀧𑀸𑀓𑀲, or 𑀧𑀸𑀓𑀲𑀲, is to change the sound of 𑀧𑀸 final into that of long e. Thus, the plural of 𑀧𑀸𑀓𑀲𑀲 is pronounced *soosawaē*; of 𑀧𑀸𑀓𑀲𑀲𑀲, *mawaē*, etc.

A class of nouns by no means inconsiderable form the plural by changing the final **ل** of the singular into **ا**; e.g. **هَلْدَل** *a heel*, **هَلْدَا**; **رَوْدَل** *a road*, **رَوْدَا**; **خَمَل** *a cloud*, **خَمَا**.

Another class change the singular termination 2' into 2; or, in case the singular does not end in 2', add 2' to it. Examples of the first are **مَـٰحَدٌ** a field, **مَـٰحَدَتٌ**; **بَـٰرَءَةٌ** a vision, **بَـٰرَءَةٌ**: of the other, **مَـٰلِكَةٌ** real estate, **مَـٰلِكَةٌ**; **مَـٰلِكَةٌ** a thing, **مَـٰلِكَةٌ**.

Still another small class is characterized by the doubling in the plural of the consonant which precedes the final 2; e. g. **يَفْعَلُ** *a skirt*, **يَفْعَلَانِ**; **فَهْمُ** *a nostril*, **فَهْمَانِ**; **كَنْعُ** *a knee*, **كَنْعَانِ**.

Some few nouns are reducible to no rule; e. g. **ܕܬܝܬܐ** *a daughter*, **ܕܬܝܬܐ**; **ܕܫܢܐ** *a year*, **ܕܫܢܐ**; **ܕܒܢܐ** *a son*, **ܕܒܢܐ**, **ܕܒܢܐ** *an egg*, **ܕܒܢܐ**; **ܕܚܝܬܐ** *a husband*, **ܕܚܝܬܐ** or **ܕܚܝܬܐ**; **ܕܡܕܢܐ** *a city*, **ܕܡܕܢܐ**; **ܕܡܕܢܐ** *a church*, **ܕܡܕܢܐ**. Some have Turkish plurals, with the Syriac termination added; e. g. **ܕܡܕܢܐ** *an island*, **ܕܡܕܢܐ**. So sometimes **ܕܡܕܢܐ** *a master*, **ܕܡܕܢܐ**.

Some nouns have two or three plurals; as, **فعل** a verb, **فَعْلٌ**, **فَعْلَانِ**, **فَعْلَانِ**; **يوم** a day, **يَوْمَانِ**, **يَوْمَانِ**, **يَوْمَانِ**. It is noticeable, in regard to a number of these, that the signification changes with the form of the plural; e. g. **عنب** a grape, **عِنَابٌ** grapes (by the quantity), **عِنَابِيْن** individual grapes; **عِنْ** a grain of wheat, **عِنْ** wheat (by the quantity), **عِنْ** grains of wheat. So **نعل** a shoe, **نَعْلَانِ**, **نَعْلَانِ**; **حبة** a bead, **حَبَابٌ**, **حَبَابِيْن**; **بوت** a boot, **بُوتَانِ**, **بُوتَانِ**; **عِنْ** a grain, **عِنْ**, **عِنْ**.

Some nouns are used only in the plural; e. g. **ماء** water, **مِيْن** life, **رَحْمَة** mercy, etc. Some, such as names of metals, do not admit of any plural.

The plurals of most nouns must be learned by practice, as, with the exception of those in **فَعْل**, no certain rule can be given for ascertaining what form the plural assumes. The design has been in the preceding examples to give the plurals in most common use; but, as every native we consult thinks, of course, the custom in his own village is the prevalent one, it is difficult to arrive at certainty. In this, and a great number of other cases, the forty pupils of our Seminary, who are from places widely separated from each other, have been questioned.

CASE. CONSTRUCT AND EMPHATIC STATE.

The termination of most nouns is not affected by a change of case. Their different relations are generally expressed by prepositions, as in English and many other languages.

The construct state, a remnant of the ancient language, is also found in the Modern Syriac. Some forms, as, for instance, **بنو أرومية** the sons, i. e. people, of Oroomiah, are in constant use. So, too, with the nouns ending in **ن**, in certain districts; e. g. **خبز** a baker of bread, for **خُبْز**. Moreover, to a limited extent, the first

noun changes final ʔ into ܒ when in the construct state. We thus have **ܩܘܨܐ ܕܡܠܝܚܐ** *the bow of our Lord*, the rainbow, for **ܩܘܨܐ ܕܡܠܝܚܐ**; **ܥܝܢ ܕܥܝܬܐ** *the ear of a goat*, for **ܥܝܢ ܕܥܝܬܐ**. The ideas also conveyed by a large number of our adjectives are expressed by **ܡܠܝܚܐ**, in the construct state, prefixed to a noun. Thus, **ܡܠܝܚܐ ܩܘܨܐ** *lord or possessor of usefulness*; **ܡܠܝܚܐ ܕܡܠܝܚܐ** *lord of wonder*, i. e. *wonderful*; **ܡܠܝܚܐ ܕܡܠܝܚܐ** *lord of price*, or *valuable*. Compare the usage of Anc. Syriac with **ܡܠܝܚܐ**, **ܡܠܝܚܐ**, etc. **ܡܠܝܚܐ** is sometimes omitted; e. g. **ܡܠܝܚܐ ܕܡܠܝܚܐ** *the road is (lord of) fear*; **ܡܠܝܚܐ ܕܡܠܝܚܐ** *this is (lord of) price*, i. e. *dear*.

As the emphatic state in Anc. Syriac gradually lost its significance (Hoff. §109, 2), so in the Modern it has disappeared altogether; or, rather, most nouns derived from the Ancient have assumed the emphatic form as their only form, thus virtually annihilating it. Thus, we have now only **ܡܠܝܚܐ**, **ܡܠܝܚܐ**, etc. So, too, the plurals **ܡܠܝܚܐ** and **ܡܠܝܚܐ**, the latter being in Koordistan **ܡܠܝܚܐ**.

DERIVATION OF NOUNS.

The great majority of purely Syriac nouns in the modern language are derived from the ancient form of the verb, and have continued in use from early times, without any material change. Such cases as the modern **ܡܠܝܚܐ** for the ancient **ܡܠܝܚܐ**, need no explanation. As this subject of derivation has been fully discussed by Hoffman, §§ 87, 88, it will be sufficient, here, to speak of it as affecting directly the signification of nouns.

Derivation from Nouns and Adjectives.

1. *Patril Nouns.*—These are formed from names of districts, countries, etc., by changing the termination into **ܡܠܝܚܐ** or **ܡܠܝܚܐ**; or, in case the word ends in a consonant, by adding

one of these terminations; **ܐܢܝ** is the most common of them. Examples are **ܐܢܝܐܘܪܐ**, an inhabitant of Gawar, from **ܐܘܪܐ**; **ܐܢܝܬܝܚܡܐ** an inhabitant of Tekhoma, from **ܬܝܚܡܐ**; **ܐܢܝܪܘܫܐ** a Russian, from **ܪܘܫܐ**; **ܐܢܝܬܝܪܝܐ** an inhabitant of Tiary, from **ܬܝܪܝܐ**; **ܐܢܝܗܝܢܕܐ** a Hindoo, from **ܝܢܕܐ**, or, better, the ancient **ܝܢܕܐ**. See the same mode of formation in the ancient language (Hoff. § 89, 2).

2. *Diminutive Nouns*.—These are formed by changing the termination of the noun into **ܐܢܝܐ**, as in the ancient language. Thus, from **ܬܝܪܝܐ** a boy, we have **ܬܝܪܝܐܢܝܐ** a little boy; from **ܬܝܪܝܐ** a priest, **ܬܝܪܝܐܢܝܐ** (a term of some disrespect) a priestling; from **ܬܝܪܝܐ** an old man, **ܬܝܪܝܐܢܝܐ** a grandfather (literally, a little old man); from **ܬܝܪܝܐ** a father, **ܬܝܪܝܐܢܝܐ** a little father. So **ܬܝܪܝܐܢܝܐ** a little sister, **ܬܝܪܝܐܢܝܐ** a little wife. **ܬܝܪܝܐܢܝܐ** and **ܬܝܪܝܐܢܝܐ**, which in Anc. Syriac denote, respectively, a little brother, and a little son, have now lost their signification, and are the most common terms for brother and son. The diminutive terminations **ܐܢܝܐ**, **ܐܢܝܐܢܝܐ**, **ܐܢܝܐܢܝܐ**, seem now to have become obsolete.

3. *Abstract Nouns*.—These are formed in a great number of cases from concrete nouns by changing the termination into **ܐܢܝܐ**; e. g. from **ܬܝܪܝܐܢܝܐ** a witness, **ܬܝܪܝܐܢܝܐܢܝܐ** testimony; **ܬܝܪܝܐܢܝܐܢܝܐ** an artificer, **ܬܝܪܝܐܢܝܐܢܝܐܢܝܐ** mechanical skill; from **ܬܝܪܝܐܢܝܐܢܝܐ** a physician, **ܬܝܪܝܐܢܝܐܢܝܐܢܝܐܢܝܐ** skill in medicine, or the practice of medicine. Sometimes the termination is changed into **ܐܢܝܐ**, or, where the word ends in a consonant, this is added. Thus, from **ܬܝܪܝܐܢܝܐ** an enemy, **ܬܝܪܝܐܢܝܐܢܝܐܢܝܐ** enmity; from **ܬܝܪܝܐܢܝܐ** a relative, **ܬܝܪܝܐܢܝܐܢܝܐܢܝܐܢܝܐ** relationship. **ܬܝܪܝܐܢܝܐܢܝܐܢܝܐܢܝܐ** forms its derivative in correspondence with **ܬܝܪܝܐܢܝܐܢܝܐܢܝܐܢܝܐܢܝܐ**, viz. **ܬܝܪܝܐܢܝܐܢܝܐܢܝܐܢܝܐܢܝܐܢܝܐܢܝܐ**.

NOTE.—Sometimes these abstracts are derived from other parts of speech; e. g. from **ܚܥܠ** *how much*, **ܚܥܠܬܐ**; from **ܕܕܬܝܒ** *opposite*, **ܕܕܬܝܒܬܐ**.

This general mode of deriving abstract nouns is probably admissible in a much greater number of words in the Modern than in the Ancient Syriac, and is of great value for the introduction of new terms.

In a very few cases, nouns of this termination are not abstract. Thus, **ܚܥܠܬܐ** *a loom*. Compare the same word in the ancient language, denoting *a shop*.

Adjectives are changed in a similar manner into abstract nouns. Thus, from **ܕܥܠܐ** *great*, we have **ܕܥܠܬܐ** *greatness*; from **ܕܥܕܐ** *courageous*, **ܕܥܕܬܐ** *courage*; from **ܕܥܠܐ** *high*, **ܕܥܠܬܐ** *height*, etc.

Verbal Nouns.

A noun expressing the agent is in many cases formed from regular verbs of three radicals, whether of the first or second class, transitive or intransitive, by giving the first radical **ܐ**, or **ܐ**- when the root has **ܐ**- and adding **ܬܐ** for the termination. Take, for example, the transitive verb **ܕܥܠܐ** of the first class, meaning, *to hold*. From this we have **ܕܥܠܬܐ** *a holder*, or *one who holds*. Take the transitive verb **ܕܥܠܐ** of the second class, denoting *to tempt*. By the same mode of formation we have **ܕܥܠܬܐ** *a tempter*. When the verb is not transitive, the derived word partakes rather of the nature of an adjective than of a noun; e. g. from **ܕܥܠܐ** *to be or become lean*, we have **ܕܥܠܬܐ** *apt to become lean*. From **ܕܥܠܐ** *to sleep*, comes **ܕܥܠܬܐ** *one who sleeps*. This may be used in construction with or without a noun; e. g. **ܕܥܠܬܐ ܕܥܠܐ** *O sleeping man!* or, without a noun to agree with it, **ܕܥܠܬܐ** *a sleeper in the grave*.

When a noun is derived from a verb used in both the first and second classes with different significations, the connection only can determine the meaning of the derivative. Thus, **سَكَبَ**, when conjugated according to the first class, means *to squeeze, to escape*; and according to the second class, *to save*. The derivative **سَكَّابٌ** may mean either *a squeezer, one who escapes, or a deliverer*.

In the ancient language, derivatives of this form and termination have often an abstract signification, as **تَبْهِيْدٌ** *destruction*; but this is rarely, if ever, the case in the modern. **خَزَنٌ**, from **خَذَّ** *to rain*, is, however, sometimes used as equivalent to **مَطَرٌ** *rain*; e. g. **كُنْزٌ خَزَنٌ لَمْ يَكُنْ عَرَفٌ** *there is much rain this year*. There may be other examples of this kind.

When the verb is not a regular one, the derivative is in some cases slightly different from the forms given above. In verbs with medial **ذ** or **ز**, as **فَزَعَ**, we have **ز** for the second radical, and the derived noun is **فَضَعٌ**. **فَزَدٌ** has **زَدٌ** in Koordistan. In verbs with medial **د**, the derivative may be either regular, as **كُنْزٌ**, from **كَذَّ**, or irregular, as **كُزْنٌ**. In verbs with final **ذ**, **ز** takes the place of **ذ**, and the derivative is the same in form, whether the verb be of the first or of the second class. Thus from **فَزَدٌ** we have **فَزْدٌ**, and from **فَزَّ**, second class, **فَزْدٌ**. Verbs with final **د** are generally regular in forming the derivative, when of the first class; but when of the second class, as **اَجَدَ** *to assemble*, the derivative retains the **د**. We thus have **اَجْدٌ**. The derivative of the irregular verb **كُنْزٌ** or **كُزْمٌ** may be regular, but as spoken is **كُزْمٌ**. **مَطَرٌ** and similar verbs are very regular; e. g. **مَطَرٌ**. **قَدَمٌ** and verbs which are inflected like it take **م**; e. g.

فَدَحْنٌ; مَدَحٌ makes مَدَحْنٌ, مَدَحٌ makes مَدْنٌ, مَدَحٌ makes مَدَحْنٌ, مَدَحٌ makes مَدَحْنٌ.

It should be mentioned that these nouns, nearly or quite all, form a feminine in أَ; e. g. مَدْنٌ, مَدَحْنٌ. The distinction may be kept up in the plural. For instance, مَدَحْنٌ males who read, مَدَحْنٌ females who read. But this is not the common usage.

Care must be taken not to confound فَاكْسٌ a worker, with فَاكْسٌ work; فَاكْسٌ one who commands, with فَاكْسٌ a commandment; فَاكْسٌ one who saves, with فَاكْسٌ salvation; فَاكْسٌ a learner, with فَاكْسٌ learning; فَاكْسٌ a burner, or one who burns, with فَاكْسٌ fuel, etc.

The noun expressing the agent is occasionally formed by giving ة to each radical and adding a terminal ن. Thus, from وَدَّ to sing, is formed وَدَّةٌ a singer; from خَدَّ to braid, خَدَّةٌ a braider; from سَرَدَ to reap, سَرَدَّةٌ a reaper; from حَفَدَ to dig, حَفَدَّةٌ a digger. These nouns do not allow ة with their first radical, as sometimes in the Ancient Syriac (Hoff. § 87, 11). They differ from those terminating in ن by denoting the habitual action or condition of the agent. Thus وَدَّةٌ may mean, simply, one who sings on a particular occasion; while وَدَّةٌ denotes one who makes singing to some extent his business. Many verbs allow either form of derivative.

Sometimes the noun denoting the agent is formed by inserting ة between the second and third radicals, and giving the first and last radicals ة, with a terminal ن. Thus we have, from قَتَلَ to kill, قَتَلَّةٌ a murderer; قَتَلَّةٌ a slapjack, from قَبَسَ to be broad; قَبَسَّةٌ a saviour, from قَضَى to save; قَضَاةٌ a crower, a cock, from قَالَّ to call.

No one verb, so far as recollected, admits of both the forms last given, although we find in Anc. Syriac **ܐܘܨܕܐ** and **ܐܘܨܕܐ**. This indeed is unnecessary, as, if both forms existed, each would be the synonym of the other.

These two kinds of derivatives in the modern language never have an abstract signification, and Hoffman, § 87, 12, probably is mistaken in saying that they have in the ancient, quoting **ܦܬܪܐܬܐ**, etc., in proof of it. We, however, translate **ܐܘܨܕܐ** by **ܐܘܨܕܐ** in Acts 7 : 10, as there is here little, if any, practical difference between *distressers* and *distresses*. The form with **ܐ** does not, in the modern, take **ܐ** with its first radical; nor is there any such distinction as in the ancient between **ܐܘܨܕܐ** a father, and **ܐܘܨܕܐ** a child.

Following the general analogy of the ancient language (Hoff. 87, 3), the modern forms many abstracts, from regular verbs of the first class, by giving the second radical **ܐ** and adding **ܐ** for the masculine and **ܐ** for the feminine termination. Thus, from **ܦܠܐ** to split, we have **ܦܠܐ**, **ܦܠܐ** splitting; from **ܦܠܐ** to cut, **ܦܠܐ**, **ܦܠܐ** cutting; from **ܦܠܐ** to plunder, **ܦܠܐ**, **ܦܠܐ**, plundering. Some verbs use either of these forms indifferently; as **ܦܠܐ**, **ܦܠܐ** perishing, destruction, from **ܦܠܐ** to perish; but one or the other is generally preferred. Thus, from **ܦܠܐ** to fight, we have **ܦܠܐ** fighting, but very rarely **ܦܠܐ**; from **ܦܠܐ** to marry, **ܦܠܐ** marrying, but not so often **ܦܠܐ**.

It is to be noted that, while the signification of the masculine and feminine forms, standing by themselves, is nearly or quite the same, their construction with other words is somewhat different. Thus, **ܦܠܐ ܕܡܝܐ** and **ܦܠܐ ܕܡܝܐ** convey the same idea, viz., *for drinking water*; and yet **ܦܠܐ** and **ܦܠܐ** cannot be interchanged in these expressions without doing violence to the idiom of the language.

In all cases the masculine form is the same with the infinitive after it has lost its prefix. Thus we have, from **لَعَف** to learn, **لَعَفٌ**; from **سَمِعَ** to hear, **سَمِعٌ**, etc. A careful examination of the various uses of this derivative, which will be explained in the Syntax, leads us to suppose that it is properly the infinitive itself.

NOTE.—This form is evidently traceable to the ancient infinitive. Schultens and some other grammarians speak of the ancient infinitive as taking this form (Hoff., p. 172, foot-note 2), which, if true, may throw light on the question. Moreover, this form is used in translating such expressions as **صَفَدَ يَوْمًا** (modern **صَفَدَ يَوْمًا**), where **صَفَدَ** is of course the infinitive. The infinitive is used in a way similar to the so-called verbal nouns in Turkish and Persian, which languages may be supposed to have exerted some, though perhaps slight, influence in moulding the Modern Syriac verb; e. g. **لَحِصَ لَحِصٌ** for drinking (Turkish); **بِرَى كَار كَرْدَن** for doing business (Persian). This will be farther discussed in the Syntax.

From verbs of the second class, an abstract noun is formed, which, when regular, takes **ـة** (or **ـى** when the root has **ـى**) on the first radical, and **ـى** on the second radical (unless **ـا** follows, when the vowel is **ـا**), with the termination **ـة**. The derivative is of course feminine; e. g. from **أَكَلَ** to destroy is formed **أَكْلَةٌ** the act of destroying; while, as above, **أَكْلٌ**, from **أَكَلَ** to perish, signifies the consequences of the act, i. e. destruction. From **قَدَّمَ** to save, to complete, is formed **قَدَمَةٌ** the act of completing or saving; while **قَدَمٌ**, from **قَدَّمَ** to finish, denotes simply the end. From **وَصَلَ** we have **وَصْلَةٌ**; from **فَدَمَ**, **فَدَمَةٌ**; from **جَمَعَ**, **جَمْعَةٌ**; from **فَعَلَ**, **فَعْلَةٌ**; from **جَمَعَ** to assemble (tr.), **جَمْعَةٌ**; from **مَدَدَ**, **مَدَدَةٌ**; from **مَدَدَ**, **مَدَدَةٌ**; from **مَدَدَ**, **مَدَدَةٌ**; from **مَدَدَ**, **مَدَدَةٌ**. **مَدَدَ** also, in this, conforms to verbs of the second class, and makes **مَدَدَةٌ**.

NOUNS FROM FOREIGN LANGUAGES.

So many words have been introduced into Modern Syriac from the Turkish and Persian, the latter being often introduced through the Koordish, that at least an allusion should be made to them. Among these are nouns with the Turkish termination **جی** (جی), denoting the agent or worker; e.g. **ܕܡܫܚܕܝܐ** a blacksmith, from **ܕܡܫܚܐ** iron; **ܬܥܫܬܝܐ** a shoemaker, from **ܬܥܫܬܐ** a shoe; **ܡܕܝܬܝܐ** a mediator, from **ܡܕܬܐ** an interval; **ܕܡܠܬܝܐ** a combatant, from **ܕܡܠܬܐ** a contest. So, too, with the Persian termination **کار** (کار); e.g. **ܡܫܬܬܝܐ** an artificer, from **ܡܫܬܬܐ** a master workman; **ܡܬܬܝܐ** a penitent, from **ܡܬܬܐ** repentance; **ܡܬܬܝܐ** a criminal, from **ܡܬܬܐ** a crime. Both these classes are employed as if genuine Syriac nouns, and may form abstracts in **ܡܬܬܝܐ**. Thus, we have **ܡܬܬܝܐ ܕܡܫܚܝܐ** the business of a blacksmith; **ܡܬܬܝܐ ܕܡܬܬܝܐ** repentance, etc.

We find also occasionally the Persian termination **دار** (دار), denoting the keeper or possessor; e.g. **ܡܬܬܝܐ ܕܡܬܬܝܐ** a treasurer, from **ܡܬܬܐ** or **ܡܬܬܐ** treasure; **ܡܬܬܝܐ ܕܡܬܬܝܐ** a wise man, from **ܡܬܬܐ** wisdom; **ܡܬܬܝܐ ܕܡܬܬܝܐ** a merciful man, from **ܡܬܬܐ** mercy.

As in Persian and Turkish, the termination **ستان** (ستان) signifies place. Thus, **ܡܬܬܝܐ ܕܡܬܬܝܐ** Arabia; **ܡܬܬܝܐ ܕܡܬܬܝܐ** India; **ܡܬܬܝܐ ܕܡܬܬܝܐ** Europe, or the place of the Franks.

So too we find the Persian termination **دان** (دان), signifying a vessel; as **ܡܬܬܝܐ ܕܡܬܬܝܐ** a pen-case, **ܡܬܬܝܐ ܕܡܬܬܝܐ** a tea-pot, **ܡܬܬܝܐ ܕܡܬܬܝܐ** a coffee-pot, etc.

There are other terminations more rarely heard, as in **ܡܬܬܝܐ ܕܡܬܬܝܐ** a goldsmith; **ܡܬܬܝܐ ܕܡܬܬܝܐ** a rich man; **ܡܬܬܝܐ ܕܡܬܬܝܐ** a garden-er; **ܡܬܬܝܐ ܕܡܬܬܝܐ** (Turkish) a native, from **ܡܬܬܐ** a place.

Perhaps it is not strange that in some instances the preceding terminations should be connected with purely Syriac

words, as they are sufficiently numerous in the spoken language to create a habit of annexing them without discrimination. The following is an example: **مَلِّسَج** *a miller*, instead of **مَلِّس**.

The Persian words **نا** *not*, and **بی** *without*, when prefixed to nouns and adjectives derived from that language, retain their original signification; e. g. **نا سفت** *not well, unwell*; **بی حد** *boundless*.

NOTE 1.—It will be seen that, in some of the preceding terminations, **ل** has been dropped, as not being sounded in Syriac. **بی** has also generally been written **ب** rather than **ب**.

NOTE 2.—While many words taken from the Persian, Turkish, and perhaps other languages, have been barbarously mangled, some changes are made in them in accordance with the genius of the Syriac. Such are: 1st. The lengthening of the penult, which has always the accent; e. g. **شَفَقَت** *grace*, Syriac **شَفَقَة**. 2nd. The adding of **ل** as a termination; e. g. **تَخَلَّل** *a picture*, from the Persian **شکل**. 3rd. The euphonic changes of a vowel in consequence of this termination; e. g. **تَمَلُّن** *a melon-field*, instead of **تَمَلَن**. 4th. The substitution of **ف** for the *f*-sound wherever it occurs.

NOTE 3.—Notwithstanding the multitude of foreign words introduced into Modern Syriac (of which many more are nouns than verbs, as is the case in the ancient language, and as we should naturally expect), it is worthy of remark that the language has preserved in a good degree its identity, and its own grammatical structure. There are indeed cases where, for instance, the Turkish perfect participle is dragged bodily into a Syriac sentence. Thus, **هَبِجَصَدَ اَهَد** *he became injured*. So, too, the Persian **نیست** *there is not*, which the Nestorians use to express annihilation; e. g. **هَبِجَصَدَ اَهَد** *he became annihilated, or he vanished*. These liberties, however, are not very common; and it may safely be affirmed that the Modern Syriac has in this respect fared better than the Ancient did at one period, from the influx of Greek idioms. We never find such a mingling of languages, to take an example from Sir William Jones, as “The true *lex* is *recta ratio*, conformable *naturæ*, which, by commanding, *vocet ad officium*, by forbidding, a *fraude deterreat*.”

NOTE 4.—We have been obliged to introduce a number of words from the English. We, however, first draw on the Modern Syriac, so far as in the current meaning of its words, or by accommodation, it will serve our purpose. In case we meet with difficulty there, we go to the Ancient, which has been very useful in furnishing us with scientific and other terms; next, to the Persian or Turkish, the former having the preference, as being by far the more cultivated of the two; and, last of all, to our own language. If this is not always the rule, it always ought to be.

COMPOSITION OF NOUNS.

The Modern Syriac, like the Ancient and the Hebrew, does not favor the extensive use of compound words. The influence which the study of the Greek by the Nestorians had on their language has long since passed away; and though some of the compounds formed in imitation of the Greek are still retained, there is no tendency to increase the number. As examples of the compound nouns now in use may be mentioned, **ܐܝܠܐ ܕܥܝܢܐ** *ivory*; **ܐܝܠܐ ܕܩܝܠܐ** *an echo*, literally *the daughter of the voice*; **ܕܡܝܠܐ ܕܥܝܢܐ** *a thimble*, literally *the daughter of the finger*; **ܥܡܥܐ ܕܥܝܢܐ** *black-faced*, i. e. *guilty*; **ܥܡܥܐ ܕܥܝܢܐ** *white-faced*, i. e. *innocent*. Compound nouns and adjectives have also been introduced somewhat from other languages; e. g. **ܕܡܝܠܐ ܕܥܝܢܐ** *bad color*; **ܕܡܝܠܐ ܕܥܝܢܐ** *a boundary*; and **ܕܡܝܠܐ ܕܥܝܢܐ** *a cellar*; all of which are from the Persian.

ADJECTIVES.

Adjectives undergo a change of termination, corresponding with the change of gender and number.

GENDER.

Adjectives which are purely Syriac, and indeed nearly all which end in **ܐ**, form the feminine singular by changing this termination into **ܐܐ**; e. g. **ܕܡܝܠܐ ܕܥܝܢܐ** *beautiful*, the feminine of which is **ܕܡܝܠܐ ܕܥܝܢܐܐ**; **ܕܡܝܠܐ ܕܥܝܢܐ** *small*, feminine **ܕܡܝܠܐ ܕܥܝܢܐܐ**.

A few adjectives ending in 2' form their feminine by changing 2' into 2. Thus, we have **ܚܕܐ**, feminine **ܚܕܐ**; **ܥܡܐ** blind, feminine **ܥܡܐ**; **ܕܡܐ** dumb, feminine **ܕܡܐ**; **ܒܠܐ** bold, feminine **ܒܠܐ**; **ܦܥܐ** energetic, fem. **ܦܥܐ**. See what is said of **ܕܡܐ**, etc., where the gender of nouns is treated of.

The masculine and feminine plural are the same.

NUMBER.

The plural of adjectives is generally formed, like that of regular nouns, by changing the vowel **ܐ** of the last syllable into **ܐ**, and writing the two dots called s'amee above the word.

There are some adjectives which do not admit of variation, either as regards gender or number; such as **ܐܬܝܒ** good, **ܕܬܝܒ** late, **ܕܝܪܐ** straight, **ܕܝܠܝܬ** necessary or proper, etc. These are usually borrowed from other languages, and do not end in 2'.

CASE.

Adjectives in Modern Syriac undergo no change of case.

COMPARISON.

Adjectives are not compared by a change of termination, as in English, Persian, and many other languages. To express in Modern Syriac the idea: "This is larger than that," we use the phrase **ܕܝܠܝܬ ܕܝܠܝܬ ܕܝܠܝܬ ܕܝܠܝܬ** *this from that is great*. "That is smaller than this," is expressed by the words **ܕܝܠܝܬ ܕܝܠܝܬ ܕܝܠܝܬ ܕܝܠܝܬ**, the literal translation of which is *that from this is small*; **ܕܝܠܝܬ** being used like *than* in English, as in other Shemitish languages.

A comparison is also frequently made by prefixing **ܕܝܠܝܬ** or **ܕܝܠܝܬ** to the adjective, when the idea is that of *excess*; as **ܕܝܠܝܬ ܕܝܠܝܬ ܕܝܠܝܬ** *I am stronger than thou*. So

ܬܬܝܬ and **ܬܬܝܬܐ** in Anc. Syr., and **יִתְרָה** rarely in Hebrew. The superlative degree is expressed in several different methods:

1. By the article prefixed, when the connection shows what is intended. Thus, in speaking of a family, we may say **ܐܬܐ ܘܚܕܐ ܐܬܐ** *he is the small one*, i. e. the smallest. Compare the Hebrew (Nordh. § 790). In the Ancient Syriac, even the article or pronoun may be dispensed with. See 1 Sam. 16: 11, Gen. 42: 13. So also rarely in the Modern, as Matt. 22: 36.

2. By the use of **ܡܕ**, **ܡܕܐ**, or **ܡܕܝܐ**; e. g. **ܡܕ ܡܕ ܐܬܐ** *he is the best of them*, literally, *from all of them he is good*. So for **ܡܕܐ** we may substitute **ܡܕ**, or for **ܡܕܝܐ**, **ܡܕܝܐ**; e. g. **ܡܕܝܐ ܐܬܐ ܡܕܝܐ ܡܕܝܐ** *from them he is good*. This, it will be seen, is properly the comparative form. See ancient usage in Matt. 13: 32.

3. The superlative is sometimes formed, as in the cognate languages, when a word is repeated and put into what we may call the genitive plural; e. g. **ܩܕܝܫܐ ܩܕܝܫܐ ܩܕܝܫܐ** *Holy of holies*; **ܫܡܝܐ ܫܡܝܐ ܫܡܝܐ** *heaven of heavens*; **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** (anc. **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ**) *servant of servants*; **ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ** (ancient **ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ**) *King of kings*.

4. A kind of superlative is formed by adding **ܡܕܝܐ** or **ܕܝܢܐ** to the positive; e. g. **ܡܕܝܐ ܕܝܢܐ** or **ܕܝܢܐ ܕܝܢܐ** *very minute*. Sometimes both are used together, to increase the intensity; e. g. **ܡܕܝܐ ܕܝܢܐ ܕܝܢܐ** *exceedingly minute*.

DERIVATION OF ADJECTIVES.

1. Adjectives are formed by changing the final **ܐ** of nouns into **ܐܐ**, or, when they do not end in **ܐ**, by adding **ܐܐ**; e. g. **ܕܝܢܐ ܕܝܢܐ** *bright*, from **ܕܝܢܐ** *light*; **ܡܝܢܐ ܡܝܢܐ** *watery*, from **ܡܝܢܐ** *water*; **ܡܝܢܐ ܡܝܢܐ** *powerful*, from **ܡܝܢܐ** *power*; **ܡܝܢܐ ܡܝܢܐ** *mighty*,

from **ᠮᠢᠨᠦ** *might*; **ᠳᠠᠰᠤᠯᠠ** *dusty*, from **ᠳᠤᠰᠤ** *dust*. This class of adjectives is very numerous.

2. They are formed by changing the termination **لٌ** into **لٌ'** or **لٌة**; e.g. from **سَلَامٌ** *peace*, **سَلَامٌ'** *peaceful*; from **سَمَاءٌ** *heaven*, **سَمَاءٌ'** *heavenly*; from **أَرْضٌ** *earth*, **أَرْضٌ'** *earthly*.

3. They are formed by changing the termination of adjectives into **لُصُّ**. Thus, from **لُصُّو** *red*, we have **لُصُّلُصُّو** *ruddy*; from **لُصُّو** *black*, **لُصُّلُصُّو** *blackish*.

4. Diminutives, which are often terms of endearment, are formed from adjectives in the same way as from nouns; e. g. **صَغِيرٌ**, from **كَبِيرٌ**, *small*; **جَمِيلَةٌ**, used as a noun, *little beauty*, from **جَمِيلٌ** *beautiful*; **دَقِيقٌ**, from **عَظِيمٌ** *minute*, etc.

5. A great number of perfect participles, belonging to intransitive verbs of the first class, are used as adjectives in both genders and numbers: **فُضِفَ** *decayed*, from **فَضَفَ** *to decay*; **مَضَجَ** *sick*, from **مَضَجَّ** *to sicken, be sick*; **ثَبَرٌ** *thick, stubborn*, from **ثَبَرَ** *to be thick, stubborn*; **وَجِبٌ** *pure*, from **وَجَبَ** *to be or become pure*; **سَكَنٌ** *sweet*, from **سَكَنَ** *to be or become sweet*. So is it in Anc. Syr. to a more limited extent (Hoff. § 87, 10).

Sometimes the adjective is distinguished from the participle by taking ء over its first radical; e. g. **فَقِيْرٌ** *lean*, from **فَقِيَ** *to be or become lean*; while the participle is **فَقِيْرٌ**; **مُتَعَفِّفٌ** *pleasant*, from **تَعَفَّفَ** *to be pleasing to*; the participle is **تَعَفَّفٌ**; **رَءِيْفٌ** *soft*, from **رَفِيَ** *to be or become soft*; participle **رَفِيْفٌ**; **رَءِيْفٌ** *idle or vain*, from **رَفِيَ** *to be or become idle or vain*; participle **رَفِيْفٌ**. Compare, in Anc. Syr., **رَءِيْفٌ** and **رَفِيْفٌ**.

In both these classes of verbal adjectives, the signification sometimes differs from that of the root; e. g. **سَبِيءٌ**, which often means *slow*, from **سَبَّ** to rest, be quiet.

6. Adjectives denoting quality are formed from verbs, just as one class of nouns denoting the agent, by inserting **ا** between the second and third radicals and giving **ا** to the first and last; e. g. **سَاهِلٌ** apt to learn, from **سَاح** to learn; **سَافِلٌ** swift, from **سَاف** to run; **سَافِلٌ** passionate, from **سَاف** to be or become angry; **سَافِلٌ** sour, from **سَاف** to be or become sour; **سَافِلٌ** skittish, from **سَاف** to be or become skittish.

The same word is frequently used both as a noun and an adjective; but this gives rise to no new forms, and it is easy to know in a particular case whether the word is used as an adjective, by the connection.

NUMERALS.

1. *Cardinals*.—These are so nearly like the cardinals of the ancient language, that they may be readily recognised. A list of them is given below, as they are used in Orooniah, and printed in our books.

واحد one.	أحد عشر eleven.	واحد وعشرون twenty-one.
اثنان two.	اثنا عشر twelve.	اثنان وعشرون twenty-two.
ثلاثة three.	ثلاثة عشر thirteen.	ثلاثة عشر thirty.
أربعة four.	أربعة عشر fourteen.	أربعة عشر forty.
خمس five.	خمس عشر fifteen.	خمس عشر fifty.
ستة six.	ستة عشر sixteen.	ستة عشر sixty.
سبعة seven.	سبعة عشر seventeen.	سبعة عشر seventy.
ثمان eight.	ثمان عشر eighteen.	ثمان عشر eighty.
تسعة nine.	تسعة عشر nineteen.	تسعة عشر ninety.
عشرة ten.	عشرون twenty.	مائة one hundred.

a journey; e. g. **זֶמַן חַלְלָה רַקִּיב דְּמִיבִיב**, *this time (literally journey) I slept well*. The Persian word **جَه** (کَرت) is sometimes used in the same way.

NOTE.—It has been supposed that the above mentioned use of the word *foot* in these languages is derived from the beat of the foot in music. This is probably a mistake. It is applied to travelling, and not to other things. Thus, we may say “I came two feet,” i. e. two times; but not “I read two feet.” So in the Turkish, they say “I came two roads,” with the same signification. **חַלְלָה**, as noted above, is used in a more extended sense.

The cardinals also take suffixes; as, for example, **דָּבָא** or **דָּבָא דְּנִינֵא** both of us; **דָּבָא דְּנִינֵא**, **דָּבָא דְּנִינֵא** both of you; **דָּבָא**, **דָּבָא דְּנִינֵא** both of them; **דָּבָא** all three of us; **דָּבָא דְּנִינֵא** all three of you; **דָּבָא** all three of them. Similar forms are used up to **דָּבָא**, inclusive, and are nearly the same in Oroomiah and Koordistan. It may be remarked here that *all of us* is expressed by **חַלְלָה** or **חַלְלָה**; *all of you*, by **חַלְלָה**, **חַלְלָה**, etc.

Distributives, as in Anc. Syr., are formed by a repetition of the cardinal numbers; e. g. **דָּבָא דָּבָא** two by two, etc., though they are now often connected with **ו**, as, **דָּבָא וּדָבָא**. So in Hebrew (Nordh. § 947).

2. *Ordinals*.—The original termination, which, added to the cardinal, made it an ordinal, has been lost in Oroomiah, with a single exception. This is **חַלְלָה** masc., **חַלְלָה** fem., denoting *first*. Sometimes we use others, as in the gram. term **חַלְלָה** **חַלְלָה** **חַלְלָה** third person; but they are taken from the ancient rather than from the current usage. The other ordinals are formed by prefixing **ד** to the cardinal. Thus, **דָּבָא** **חַלְלָה** the third village; **דָּבָא** **חַלְלָה** the tenth line. This was also used in the ancient language: Matt. 16: 21.

The names of the days of the week are as follows :

سَمِيْئَةُ Sunday. سَمِيْئَةُ Thursday.
 دَمِيْئَةُ Monday. دَمِيْئَةُ Friday.
 حَمِيْئَةُ Tuesday. حَمِيْئَةُ Saturday.
 (دَمِيْئَةُ) دَمِيْئَةُ Wednesday.

In Koordistan, Tuesday is **الْاِثْنَيْنِ**. The names of the other days are the same.

ADVERBS.

The ancient termination *hi* of adverbs is still occasionally retained in our books, and is heard more or less in Koordistan, but is not at all used in common conversation in Oroomiah. Many of the adverbs and adverbial expressions given below are identical with those in the Ancient Syriac, while many others are of more recent origin, or borrowed from other languages. An attempt is made to classify them; but such an attempt must always be somewhat unsatisfactory, as the same adverb in one connection may be an adverb of place, in another, of time, etc.

M. signifies that the adverb is used only in the mountains; **P.**, that it is of Persian, **T.**, that it is of Turkish, and **K.**, that it is of Koordish, origin; **A.**, that it is from the Ancient Syriac; **AR.**, that it is from the Arabic. As might be expected, many of these have been modified and corrupted.

1. *Adverbs of Place and Order.*

أَيْنَ	}	where? where.	أَسْفَلَ	}	below, beneath.
أَيْنَ		A. whither? whither.	أَسْفَلَ		A. downwards.
أَيْنَ	}	whence? whence.	خَلْفَ	}	A. behind.
أَيْنَ		here.	خَلْفَ		A. backwards.
أَيْنَ	}	A. hither, here.	فِي	}	A. within.
أَيْنَ		hence.	هَذَا		A. this way.

أ. that way.	أ. first.
أ. without.	far.
up, above.	أ. from afar.
upwards.	أ. headlong.
أ. in the midst.	there, thither
أ. near.	أ. thither.
أ. before.	yonder.
أ. forwards.	

2. Adverbs of Time.

now.	after.
until now.	after.
henceforth.	أ. after.
henceforth.	afterwards.
before now.	afterwards.
أ. to-day.	last year, next year.
then.	in the evening.
from that time.	quickly.
(true) then, there-upon.	long ago.
أ. to-night.	behold me here.
when? when.	P. late.
how long?	P. immediately.
أ. at what time?	M. now.
	K. M. slowly.

(as vulgarly spoken)

شَرٌّ	P. never, ever.	مَرَّةً	} again.
حَتَّى	A. until.	مَرَّةً	} A. again.
حَتَّى	P. { now, while as yet.	مَرَّةً	
أَوَّلًا	first.	مَرَّةً	M. again.
دَائِمًا	P. always.	مَرَّةً	A. suddenly.
حَتَّى	A. { while, while as yet.	مَرَّةً	P. & T. suddenly.
عِنْدَ ذَلِكَ	A. { at that time, then.	بِطَرْدٍ	A. slowly.
هَـ	there he is.	كثيرًا	A. & P. { many times, often.
بَعْضًا	a little (time).	غَدًا	A. { to-morrow, yesterday.
حَالِيًا	presently.	غَدًا	A. { to-morrow (morning).
بَعْضًا	A. & P. sometimes.	قَبْلَ	A. before.
بَعْضًا	sometimes.	قَبْلَ	before.
أَخِيرًا	A. at last.	قَبْلَ	before.
كثيرًا	A. { how often, as often.	قَبْلَ	before now.
كثيرًا	A. & P. { how often? how often.	أَوَّلًا	A. at first.
عِنْدَ	A. { when, while, etc.	أَوَّلًا	} at first.
بَعْضًا	M. a little (while).	قَبْلَ	A. before now.
عِنْدَ	at dawn.	أَمْسًا	A. { yesterday, to-morrow.

3. Adverbs of Manner and Quality.

أَسْوَءًا	A. especially.	فَقَطْ	only.
كثيرًا	so much.	أَخِيرًا	P. finally, in a word.
مَرَّةً	T. topsy-turvy.	أَكْثَرًا	A. more, again.
أَيْضًا	A. also.	أَكْثَرًا	M. more, again.
بِجَانِبِ	T. (hand by hand) quickly.	كَمَا	A. as, like as.

אֵינִי	T. only.	אֲנִי	P. also.
הֵנָּה	{ (when one is called) here I am.	כַּדְּכַד	K. M. so many.
אָז	P. { then, now then, therefore.	בְּיָסָר	P. easily.
עוֹד, עוֹד	P. more.	בְּדַל	K. M. in vain, freely.
בְּלִי שִׁבְעָה	P. doubtless.	בְּדַק	P. exactly.
בְּלִי שִׁבְעָה	T. scarcely.	כֵּן	so, thus.
כֵּן	P. perhaps.	עוֹד	P. more.
בְּלִי	K. M. freely.	בְּיָסָר	K. M. certainly.
כֵּן	P. enough.	בְּסוֹף	A. at last.
בְּיָסָר	P. together.	בְּסוֹף	A. at last.
בְּיָסָר		בְּיָסָר	{ together.
כֵּן	{ (vulgar כֵּן) } how? like as.	בְּיָסָר	{ A. together.
עוֹד	T. evenly, correctly.	בְּיָסָר	T. freely, in vain.
בְּיָסָר	P. truly.	בְּיָסָר	a little.
אֲנִי	A. yes (אֲנִי).	בְּיָסָר	a very little.
בְּיָסָר	P. in vain.	בְּיָסָר	P. in short.
בְּיָסָר	P. quietly, gently.	בְּיָסָר	let it not be so.
כֵּן	so, thus.	בְּיָסָר	
כֵּן		בְּיָסָר	let it not be so.
כֵּן	so, thus.	בְּיָסָר	
כֵּן		בְּיָסָר	A. badly.
כֵּן	so much.	כֵּן	M. why?
כֵּן	so, thus.	כֵּן	A. would that.
כֵּן	so much.	כֵּן	{ yes (to a question put negatively).
כֵּן	P. { certainly (vul- garly כֵּן).	כֵּן	P. certainly, truly.
כֵּן	P. at all, not at all.	כֵּן	P. to wit, namely.

חַכְּלָדִי	K. quite, completely.	שָׁמַדִּי	why?
חֵמ	not.	שָׁמַדִּי	why?
חֵמ	quite, completely.	שָׁמַדִּי	A.R. hard.
חֵמ	A. { how much, how many? }	שָׁמַדִּי	M. quite.
חֵמ	A. no, not.	שָׁמַדִּי	A.R. never, not at all.
חֵמ	let it be so.	שָׁמַדִּי	peradventure.
חֵמ	P. truly.	שָׁמַדִּי	A. much.
חֵמ	P. unless.	שָׁמַדִּי	P. with ease.
חֵמ	A. verily.	שָׁמַדִּי	P. perfectly.
חֵמ	M. how? how.	שָׁמַדִּי	P.A. after a sort.
חֵמ	{ together (vulgar together) }	שָׁמַדִּי	T. would that
חֵמ	quietly.	שָׁמַדִּי	truly.
חֵמ	A. very quietly.	שָׁמַדִּי	A. in truth.
חֵמ	A. badly, ill.	שָׁמַדִּי	P. about, nearly.
חֵמ	K. well.		

Remarks.

The preceding list of adverbs and adverbial expressions might no doubt be extended, especially by noting down adjectives used in an adverbial sense, such as **חֵמ** *lightly*, **חֵמ** *heavily*, etc. On the other hand, there are no doubt words in the preceding list which are not adverbs, and which are classed here, partly for convenience, and partly because other grammarians have placed them here. Indeed, without a most careful attention to derivation, one can hardly arrive at certainty on this point. We should not criticise a Latin grammarian for calling *utinam* an adverb, but we should hardly consider the corresponding *would that* as an adverb. The ancient **חֵמ** (חֵמ) is no doubt a verb, and yet, as at present used, partakes more of the nature of an adverb. It is spoken, as given above, **חֵמ** or **חֵמ**.

As to the derivation of these adverbs, it is by no means certain that they are all referred to the right source, and it would occupy much space if each one were to be discussed individually; a few only will be alluded to.

In the modern lang., we find **ههنا**, **هنا**; in the ancient, **هنا**.

In Koordistan, we often hear **ههنا** *just here*; with which compare **ههنا** (*is ipse*), etc., in the ancient (Hoff. § 45, Annot. 5). Again, in the modern, we find **ههنا**; in the ancient, **هنا**; in the modern, **ههنا**; in the ancient, **هنا**. **ههنا** is in some parts of Koordistan pronounced **ههنا**, which probably throws light on its derivation. **ههنا**, **ههنا** may be **ههنا**, etc., **ههنا** being used with masculine as well as feminine nouns, as stated previously. **ههنا** is no doubt **ههنا**, a mongrel word, although **ههنا** is now pretty well naturalized in Syriac. In the modern, we find **ههنا**; in the ancient, **ههنا**. In the modern we find **ههنا**; in the ancient, **ههنا**. We also now hear occasionally **ههنا**.

ههنا and **ههنا** might perhaps better be classed with verbs than adverbs. **ههنا** is regularly inflected in all the persons and in both numbers, like **ههنا** *I am*. Thus, **ههنا** *here thou art*; **ههنا** *here they are*. Sometimes **ههنا** is joined with it; e. g. **ههنا** *here he is*. **ههنا**, referring always to distant objects, can be used only in the third person; e. g. **ههنا** *there she is*; **ههنا** *there they are*. **ههنا** is probably a corruption of **ههنا**, and **ههنا** in its turn of **ههنا**, **ههنا** *this*. **ههنا** is probably from **ههنا** *to happen*. **ههنا**, etymologically speaking, should be written with **ههنا**; but as the *t* is aspirated in some districts, it seems most proper to use **ههنا**.

It will of course be understood that these adverbs may many of them be combined to form a new adverbial expression. Thus, **ههنا** *until*, and **ههنا** *where*, when combined (**ههنا**), denote *until where*, i. e. *how far*?

The Nestorians have no adverbs for *almost*, *too much*, *too far*, etc. *Almost* is expressed by a circumlocution. Thus, if we wish to say "he almost died," we use the phrase **ܒܫܬܪܬܐ ܕܡܬܬܐ ܕܡܬܬܐ**, literally, *a little remained that he should die*. So if we wish to say "too much," we say **ܐܬܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ** *more than is necessary* or *proper*. Next, whether an adjective or adverb, is expressed indirectly, some additional words being supplied to give definiteness to the meaning. In hearing a class recite, if we wish to call on the next, we say **ܐܬܬܐ ܕܡܬܬܐ** *that other*. *Next week* is **ܬܬܬܐ ܕܡܬܬܐ** *the coming week*. *Last week* is **ܬܬܬܐ ܕܡܬܬܐ** *the week that (just) passed*. In the same way we can express *last month*, *last year*, etc.; though for the latter there is the word **ܬܬܬܐ**.

Some of these adverbs in common conversation are abbreviated, as is the case with words in all languages. Thus, **ܐܬܬܐ ܕܡܬܬܐ** *where is he?* becomes **ܬܬܐ ܕܡܬܬܐ**. **ܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ** *henceforth* (literally, *from now to after it*) becomes **ܬܬܐ ܕܡܬܬܐ**. So too, **ܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ** *thenceforth* (literally, *from then to after it*). These might with propriety be written with final **ܐ**.

A word of explanation is necessary in regard to the adverbial expressions **ܬܬܐ** and **ܬܬܐ**. **ܬܬܐ** and **ܬܬܐ** are properly prepositions, and have the suffix-pronouns connected with them. Thus, to express the idea "I am going backwards," we should say **ܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ**, literally, *I am going towards after me*, i. e. backwards. So we say **ܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ** *I am going towards after you*. The usage is the same in regard to **ܬܬܐ**. It is only when the nominative and the suffix-pronoun refer to the same person, that the expression can be called adverbial. Compare the use of **ܬܬܐ** and **ܬܬܐ** in the ancient language. (See John 18 : 6, Lam. 1 : 8, Jer. 7 : 24, etc.). Instead of using the suffixes, we have sometimes written **ܬܬܐ** and **ܬܬܐ**; and these are heard more or less among the people.

ܬܬܐ sometimes takes suffixes, as in the phrase **ܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ** *he got wet until his here*, i. e. up to a place indicated by the hand. So does **ܬܬܐ**; e. g. **ܬܬܐ ܕܡܬܬܐ** *enough for you*.

PREPOSITIONS.

It will be sufficient in this sketch of Modern Syriac grammar to give a list of the most common prepositions, and expressions equivalent to the prepositions of other languages. They are as follows:

ܐܢܝܢ	according to.	(ܐ) ܠܡܢ	A. in the midst of.
ܠܗܢܐ	according to.	(ܐ) ܠܡܢ	M. beside.
ܠܗܢܐ	(equivalent to ܠܗܢܐ, not much used).	ܐ	A. of.
(ܐ) ܠܗܢܐ	A. around.	ܠܗܢܐ	A. without.
ܐ	A. in, by means of, etc.	(ܐ) ܠܗܢܐ	beside, by the side of.
ܠܗܢܐ	in, by, etc.	(ܐ) ܠܡܢ	A. P. { against, opposed to.
(ܐ) ܠܗܢܐ	A. along by.	ܠܗܢܐ	{ from (pronounced ham).
ܠܗܢܐ	M. along by.	ܠܗܢܐ	A. until.
ܠܗܢܐ	P. without.	(ܐ) ܠܗܢܐ	A. around.
ܠܗܢܐ	about, concerning.	ܠܗܢܐ	M. for.
(ܐ) ܠܗܢܐ	for the sake of.	ܐ	A. to.
ܠܗܢܐ	between, in the midst of, including.	ܐ	towards.
(ܐ) ܠܗܢܐ	{ in regard to, concerning.	ܠܗܢܐ	towards, up to, near.
(ܐ) ܠܗܢܐ	T. among.	ܠܗܢܐ	towards, up to, near.
(ܐ) ܠܗܢܐ	A. P. over against.	ܠܗܢܐ	{ away from (French d'avec).
ܠܗܢܐ	{ A. after.	ܠܗܢܐ	A. under.
ܠܗܢܐ		ܠܗܢܐ	A. to the other side.
ܠܗܢܐ	P. except.	ܠܗܢܐ	A. from (vulg. with).
ܠܗܢܐ	A. inside of.	(ܐ) ܠܗܢܐ	AR. instead of.
		ܠܗܢܐ	P. except.

(د) ܡܝܢ } ܡܝܢ } A. instead of.	(د) ܡܝܢ A. near.
(د) ܡܝܢ P. on account of.	ܡܝܢ } ܡܝܢ } A. before.
ܡܝܢ } ܡܝܢ } A. on, upon, etc.	(د) ܡܝܢ A. about, in regard to.
ܡܝܢ } ܡܝܢ } A. { off from, away from.	ܡܝܢ except.
ܡܝܢ A. with.	ܡܝܢ except.
ܡܝܢ A. above.	ܡܝܢ A. under.
(د) ܡܝܢ A. in the middle of.	ܡܝܢ A. away from under.
ܡܝܢ for.	

Remarks.

ܡܝܢ , ܡܝܢ , and ܡܝܢ never, as in the ancient language (e. g. ܡܝܢ , ܡܝܢ , etc.), take a vowel. Several prepositions are frequently joined together, especially if one of them is ܡܝܢ . These prepositions, in accordance with the analogy of the ancient language, receive suffixes, and are also followed by the separable pronouns, as in the expression ܡܝܢ ܡܝܢ ܡܝܢ *I asked from (of) him*.

A number of the prepositions, when joined with nouns, require ܡܝܢ , ܡܝܢ , or ܡܝܢ after them, and may be considered in such cases as having a doubtful claim to a place among prepositions. When they take suffixes, however, these are dispensed with; e. g. ܡܝܢ ܡܝܢ *he rose against us*; ܡܝܢ ܡܝܢ *he rose against Simon*. In the last example, ܡܝܢ is required. Those prepositions which occasionally thus employ ܡܝܢ , ܡܝܢ , or ܡܝܢ , have one of these placed after them in a parenthesis in the above list. ܡܝܢ is connected with its suffix by ܡܝܢ as sliding letters; e. g. ܡܝܢ ܡܝܢ *on our account*. So ܡܝܢ and ܡܝܢ , by ܡܝܢ ; e. g. ܡܝܢ *towards thee*.

ܡܝܢ , ܡܝܢ , etc., are often pronounced *ullit*, *minit*, etc. The following is probably the explanation of it. The Ancient Syriac

idiom has been retained in the spoken language, though not introduced into our books, by which the preposition takes a suffix and **ܕ** also; e. g. **ܡܢܝܢ ܕܡܢܝܢ** quickly pronounced will be *minit umma*; **ܕܒܪܝܬ ܕܥܫܘܐ** will be *barit ēshoo*, etc. These remarks apply to quite a number of the prepositions.

ܕܢܝܬܐ ܕܢܝܬܐ and **ܕܢܝܬܐ ܕܢܝܬܐ** are no doubt reduplications of the preposition **ܕ**. Thus, we have in the ancient language, e. g., **ܕܢܝܬܐ ܕܢܝܬܐ**.

Besides **ܕܢܝܬܐ**, we have in the modern such expressions as **ܕܢܝܬܐ ܕܢܝܬܐ** along with her, **ܕܢܝܬܐ ܕܢܝܬܐ** along upon the wall, **ܕܢܝܬܐ ܕܢܝܬܐ** along in the valley. With these compare the ancient **ܕܢܝܬܐ ܕܢܝܬܐ** along with Jesus; and similar expressions. Compare also Hoff. § 123, 5, a, b.

ܕܢܝܬܐ is possibly formed from **ܕ** and **ܢܝܬܐ**, as we still find in Koor-distan an ancient form **ܕܢܝܬܐ** in regard to what he said, equivalent to the form used in Oroomiah, **ܕܢܝܬܐ**. If this supposition be correct, **ܕܢܝܬܐ** should be written **ܕܢܝܬܐ**.

ܕܢܝܬܐ in Ancient Syriac is **ܕܢܝܬܐ**, **ܕܢܝܬܐ**, or **ܕܢܝܬܐ**. **ܕܢܝܬܐ** and **ܕܢܝܬܐ**, like **ܕܢܝܬܐ**, may be partly Syriac and partly Persian, the prepositions **ܕܢܝܬܐ** and **ܕܢܝܬܐ** being prefixed to **ܕܢܝܬܐ** of the Ancient Syriac.

ܕܢܝܬܐ takes its suffixes in so many ways, that they are worthy of special notice. Thus, to express in Modern Syriac *for me*, we may say **ܕܢܝܬܐ**, **ܕܢܝܬܐ**, **ܕܢܝܬܐ**, **ܕܢܝܬܐ** and **ܕܢܝܬܐ**. So, *for thee*, **ܕܢܝܬܐ**, **ܕܢܝܬܐ**, **ܕܢܝܬܐ**, **ܕܢܝܬܐ**, **ܕܢܝܬܐ**. The same peculiarity is found in all persons and both numbers. In Koor-distan, the people say **ܕܢܝܬܐ**, **ܕܢܝܬܐ**, etc.; in Bootan, **ܕܢܝܬܐ**, **ܕܢܝܬܐ**; near Mosul, **ܕܢܝܬܐ**, **ܕܢܝܬܐ**.

CONJUNCTIONS.

فَإِنْ P. if.	لِذَا A. in that, because.	أَوْ or.
وَأَيْضا A. also.	لَكِنْ nevertheless.	أَوْ either.
كَأَنَّ A. as.	لِذَا P. then, therefore.	لِذَا P. because.
لَكِنْ but.	لِذَا A. { that, in order that; (sometimes because, as John 4 : 22).	لَكِنْ A. { yet, but yet.
لَكِنْ A. but (ἀλλά).	لَكِنْ A. that not, lest.	أَوْ A. than.
فَإِنْ A. if.	لَكِنْ T. also.	لِذَا P. because.
لَكِنْ A. { if not, un- less.	لِذَا P. also.	لَكِنْ T. although.
لِذَا A. although.	وَأَوْ A. and.	لِذَا { for that, in order that.
لَكِنْ A. T. { but, but yet.	لَكِنْ K. also.	

INTERJECTIONS.

It should be understood that these interjections are not all classical, and that some of them may be called vulgar. But they are most of them in every-day use, and it is well to be acquainted with them.

لِمَ why, pretty well!	لِمَ hush!	لِذَا push on!
لِمَ not I! Oh!	لِمَ well done!	لِمَ tush!
لِمَ alas!	لِمَ { bless, O God! (Ar.); (vulgar- ly, well done!).	لِمَ O!
لِمَ woe is me!	لِمَ { push on! away! up!	لِمَ AR. { O Lord! (generally used as a se- rious inter- rogative).
لِمَ alas!	لِمَ away with you!	لِمَ well done!
لِمَ huzzah, hurrah!	لِمَ ah me!	لِمَ silence!
لِمَ O!	لِمَ wonderful!	لِمَ poh!
لِمَ halloo!	لِمَ behold!	لِمَ pshaw!
لِمَ Oh strange!	لِمَ ho!	لِمَ woe!
لِمَ woe is me!		

SYNTAX.

It is by no means proposed here to reduce to a complete system the Syntax of the Modern Syriac; but merely to direct attention to some of its principal features. It may be stated, in general, that the relations in which words stand to each other are extremely simple, and present no serious obstacle to the acquisition of the language. The Nestorians rarely use long or involved sentences; and, indeed, the deficiency of their language in particles, compared with our own, almost precludes their doing so. While the structure of the language is thus unfitted for philosophical or mathematical precision, it is in many respects an excellent language for the business of every-day life, and we have no reason to complain that, as spoken by educated natives, it greatly lacks either dignity or force. It may also be added, that, considering the scantiness of its vocabulary, we are obliged to use circumlocutions less than would be expected.

THE ARTICLE.

It should be understood, as has been already intimated, that there is no emphatic state of nouns in the Modern Syriac, supplying in some degree the place of a definite article. Indeed, multitudes of nouns have taken the emphatic state as their ordinary form, and there is a strong tendency to suffix 2^d to all nouns which are derived from other languages; e. g. Turkish [?] كل, Modern Syriac ܟܠܐ *a buffalo*; Persian ماست, Modern Syriac ܡܥܝܬܐ *curdled milk*; Arabic مسكين, Modern Syriac ܡܫܟܝܢܐ *poor*.

In general, the pronouns **هـ**, **نـ** and **يـ** are used for the definite article, but with far less latitude than **ה** in Hebrew. They are also omitted in multitudes of cases where *the* is employed in English; e. g. **هَـنَـاَ اَـنْـسَـاَ اَـمَـاَ** *were (the) men of (the) village there?* **اَـمَـاَ اَـقَـتَـاَ اَـمَـاَ** *two times in (the) day*; **اَـمَـاَ اَـقَـتَـاَ اَـمَـاَ** *when (the) world*

tempt me; **ܡܢ ܡܕܝܢܬܐ ܕܐܠܗܝܡ** ; whence came you? **ܡܢ ܡܕܝܢܬܐ ܕܐܠܗܝܡ** have you brought from (the) city; **ܡܢ ܡܕܝܢܬܐ ܕܐܠܗܝܡ** have you brought him out (the) horse?

Even in cases where the article in English denotes pre-eminence, as *the sun, the sky, the world*, etc., the Syriac omits it.

The definite article may be prefixed to an adjective, when separated in construction from its noun, or referring to a noun understood. This is quite a common idiom. For example, **ܐܬܐ ܗܝܝܬ ܐܝܬܐ ܕܐܝܬܐ** *the great (man) came to-day*. In such cases the adjective is really used as a noun. In the ordinary construction of a qualifying adjective, it never takes the article, whether the noun it qualifies has one or not. Such expressions as in Hebrew **הָאָרֶץ הַטּוֹבָה**, **הָאָרֶץ הַזֹּאת**, could not be admitted.

NOTE.—It need hardly perhaps be remarked that an adjective used as a predicate never takes the article. This is of course founded on the general principles of language, the predicate adjective being abstract and in some degree indefinite. Thus, in Hebrew, Greek and English it does not take the article; in Anc. Syriac it does not take the emphatic state (Hoff. § 118, 2); in German, Greek, etc. it is not necessarily inflected to agree with its noun. This is also true to some extent in Modern Syriac. Thus, we may say, for “These men are free,” either **ܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ** or **ܐܝܬܐ ܕܐܝܬܐ**; in the latter case the adjective being in the singular.

The suffix-pronoun sometimes in a manner supplies the place of the definite article in English; e. g. **ܡܢ ܡܕܝܢܬܐ** *all of it (the) house, the whole house*, while **ܡܢ ܡܕܝܢܬܐ** denotes *any house, every house*. So in Anc. Syr. (Hoff. § 123, 4). See both constructions in Rom. 3 : 19, **ܡܢ ܡܕܝܢܬܐ** and **ܡܢ ܡܕܝܢܬܐ**.

The indefinite article **ܐܝܬܐ**, **ܐܝܬܐ** is prefixed less frequently than our indefinite article, but more frequently than in the ancient language (Hoff. § 109, 4). Take the following as an example of its use: **ܐܝܬܐ ܡܢ ܡܕܝܢܬܐ** *a man rose in the meeting*. In the following example it would naturally

be omitted : **أَنْتَ سَاكِمٌ دَرَهْدَنَ** ; *did you see (a i. e. any) man on the way?* Sometimes the employment or omission of it is optional ; e. g. **دَمْرَجَ لَ سَاكِمَ لَ وَتَمَ** *he brought a horse to sell, literally, for selling,* or **دَمْرَجَ سَاكِمَ لَ وَتَمَ** .

Sometimes **سَاكِمَ** a thing is annexed to another noun with much the force of an indefinite article ; for example, **أَنْتَ سَاكِمَ دَرَهْدَنَ** ; *did you see a dog?* We should suppose this to mean *did you see a dog or any thing of the kind?* but the natives translate it as above.

In accordance with English usage, general nouns denoting material, such as wood, silver, etc., abstract nouns, and nouns with a suffix pronoun, as **بَيْتِي** *my house*, do not take the indefinite article.

RELATION OF NOUNS TO NOUNS.

The usages of the Modern Syriac in regard to apposition, the government of one noun by another, etc., are so simple that it is unnecessary to dwell on them. Two or three peculiarities only will be noticed.

The noun **جَنْ** *side* sometimes follows another noun in construction, to denote direction ; e. g. **لَحْمِيَّةَ جَنْ** *to the city-side*, i. e. in the direction of the city ; so **جَنْ جَنْ** *from the vicinity of the city*. The word is also used figuratively ; e. g. **جَنْ كَسْبَ جَنْ** *in respect to bread*.

There is an elliptical mode of speaking in common use, which will be understood by one or two examples. Thus, **لَحْمِيَّةَ أَنْتَ سَاكِمَ**, literally, *a house, a man went*, i. e. one from each house ; **لَحْمِيَّةَ أَنْتَ سَاكِمَ** *a boy, a pen he has*, i. e. each one has one.

It has been already mentioned that the construct state is still employed to some extent, though the tendency is to dispense with it altogether, and use **ب** in its stead, as we use

the preposition *of* in English. This **ܨ** is omitted in expressions such as **ܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ** *what kind (of) man*, not only **ܐܝܢܐ**, but the general form, corresponding with the idiom of the Persian and Turkish. Though educated Nestorians generally speak with grammatical correctness, it may be worth while to note as an exception the almost universal use of **ܐܝܢܐ** as if it were the singular and not the plural; e. g. **ܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ** *he is a son* (i. e. inhabitant) of *Degala*.

Nouns, as well as other words, are often repeated: (a.) to denote distribution or variety; e. g. **ܐܝܢܐ ܐܝܢܐ** *kinds, kinds*, i. e. different kinds; **ܐܝܢܐ ܐܝܢܐ** *colors, colors*, i. e. different colors; so with numerals: **ܐܝܢܐ ܐܝܢܐ** *one, one time*, i. e. now and then; so adverbs: **ܐܝܢܐ ܐܝܢܐ** *slowly, slowly*, i. e. little by little; (b.) to give intensity; e. g. **ܐܝܢܐ ܐܝܢܐ** *fragments, fragments*, i. e., as we should say, a thousand fragments; **ܐܝܢܐ ܐܝܢܐ** *exceedingly*, **ܐܝܢܐ ܐܝܢܐ** *very little indeed*; (c.) to supply the place of *each, each one*; e. g. **ܐܝܢܐ ܐܝܢܐ** *man, man*, i. e. each man. This last usage is rather borrowed from the ancient language than commonly heard, but we allow it a place in our books. In regard to the general idiom, compare the Ancient Syriac (Hoff. § 112, 2), and the Hebrew (Nordh. § 823).

There is also a curious, though perhaps vulgar, repetition of nouns, which is common to the Persian, Turkish, Armenian, and perhaps other languages of the East. In the repetition **ܐܝܢܐ** is substituted for the first letter of the word, if it begin with a consonant, or **ܐܝܢܐ** is prefixed, if it begin with a vowel. The idea is thus generalized; e. g. from **ܐܝܢܐ** *dirt*, we have **ܐܝܢܐ ܐܝܢܐ** *dirt and every thing of that sort*; from **ܐܝܢܐ** *minute*, **ܐܝܢܐ ܐܝܢܐ** *every little thing*, e. g. **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** *do not esteem, (literally, put a price on) the trifles of the world*.

ADJECTIVES.

A qualifying adjective in Modern Syriac, in the great majority of instances, as in Ancient Syriac (Hoff. §118, 1), and in Hebrew (Nordh. § 770), follows its noun; e. g. **ܐܢܬܐ ܫܝܬܐ** *old man*, **ܥܝܬܐ ܚܝܬܐ** *beautiful city*. The same rule holds where two or more epithets are joined to one noun: **ܒܝܬܐ ܥܠܝܐ ܥܬܝܬܐ** *a large and high house*. Also when the noun has a suffix, as **ܬܪܬܝܢܐ ܕܡܠܟܐ** *his firm law*. So in the ancient language (Hoff. § 122, 3).

A few adjectives more naturally precede their nouns; e. g. **ܕܕܝܢܐ**, **ܕܥܠܝܐ**, **ܕܥܬܝܬܐ**, etc., the latter being called an adjective, though in reality a noun (Nord. § 725, 1). Thus, **ܕܕܝܢܐ ܥܬܝܬܐ** *many horses*, **ܕܥܬܝܬܐ ܕܥܠܝܐ** *a good tree*. In these cases **ܕܕܝܢܐ ܥܬܝܬܐ** and **ܕܥܬܝܬܐ ܕܥܠܝܐ** would be also allowable.

An adjective may be placed before its noun to give increased emphasis; e. g. **ܕܕܝܢܐ ܥܬܝܬܐ** *a very great stone*. Another mode of giving emphasis, is to place the adjective at the head of the clause, and, after a brief pause, to repeat it; e. g. **ܕܥܬܝܬܐ ܕܥܬܝܬܐ ܕܥܬܝܬܐ ܕܥܬܝܬܐ** *quick to learn, he is quick to learn; but wicked, he is wicked*.

A qualifying adjective in the modern language cannot be separated, as in the ancient (Hoff. § 118, Annot. 2), from its noun by words such as **ܕܥܬܝܬܐ**, **ܕܥܠܝܐ**, etc.

An adjective used as a predicate is also almost always placed after the noun or pronoun to which it refers; e. g. **ܕܥܬܝܬܐ ܕܥܬܝܬܐ ܕܥܬܝܬܐ** *that man is rich*, **ܕܥܬܝܬܐ ܕܥܬܝܬܐ** *the bread is sour*. The ancient language generally places the adjective before its substantive in such a case (Hoff. § 118, 2). So the Hebrew (Nordh. § 772). An inversion of the ordinary

construction may, however, be employed for emphasis; e. g. **ܕܕܢܐ ܬܬܝܥܝܠ ܕܠܗܐ** *very agreeable is he*, **ܕܕܢܐ ܬܬܝܥܝܠ ܕܠܗܐ** *blessed is your house*.

In regard to the demonstrative adjective pronouns, when used to qualify nouns, they are always placed before their nouns; e. g. **ܕܠܗܐ ܕܠܗܐ** *this dog*, **ܕܠܗܐ ܕܠܗܐ** *these donkeys*, **ܕܠܗܐ ܕܠܗܐ** *to this wicked man*. When the construction is different, we have followed the idiom of the Ancient Syriac or the Hebrew (Hoff. § 118, and Nordh. § 884).

Cardinals also uniformly precede their nouns; in which respect the Modern Syriac is unlike the Ancient (Hoff. § 117, 1). In the latter language they sometimes precede, sometimes follow. The Modern resembles more the Hebrew (Nordh. § 935) and English. In this also we have at times changed the idiom, as Gen. 11 : 1. Such expressions as **ܕܠܗܐ ܕܠܗܐ** in the ancient language would not now be at all allowable.

SUBJECT NOMINATIVE AND VERB.

In general, the verb agrees with its subject nominative in number and person. There are, however, constructions *ad sensum*, as in the Ancient Syriac and most other languages, the mere grammatical form being neglected (Hoff. § 137).

When the subject nominative is of different persons, the rule found in Latin, Greek, and other languages, has place, that the first person is preferred to the second, and the second to the third. Thus, **ܕܠܗܐ ܕܠܗܐ** *you and I will go*, **ܕܠܗܐ ܕܠܗܐ** *you and he came*.

Verbs are often used impersonally, and then the feminine gender is employed, as a representative of the neuter gender in other languages; e. g. **ܕܠܗܐ ܕܠܗܐ** *it drew* (i. e. it occupied) *two hours*, **ܕܠܗܐ ܕܠܗܐ** *it is bad*, i. e. a bad thing, **ܕܠܗܐ ܕܠܗܐ** *it is a fear to you*, i. e. you are afraid (note, that **ܕܠܗܐ** is a vulgar and anomalous form of **ܕܠܗܐ**).

ܐܘܪܝܢܐ *it was a fear to us*, i. e. we were afraid. If the origin of the preterite tense has been correctly explained in the Etymology, we have in this example a curious reduplication, as will be seen by spelling **ܐܘܪܝܢܐ** with final **ܐ**, **ܐܘܪܝܢܐ**.

The feminine is in such cases always preferred; and yet, when translating from Anc. Syr., which uses the masculine as well as the feminine verb impersonally (Hoff. § 138, 3), we have sometimes followed that, rather than the spoken language; e. g. Matt. 13 : 40. See the same use of the feminine verb as an impersonal in Hebrew (Nordh. § 737, 2). Indeed, this disrespectful use of the feminine gender for an indefinite thing, results from the ideas of Orientals.

NOTE.—**ܐܘܪܝܢܐ**, in which case the verb is used impersonally and in the masculine, is hardly an exception to the general rule, as it has almost lost its power as a verb, like *if=gif=give*, in English.

In this connection may be mentioned such expressions as **ܐܘܪܝܢܐ ܕܠܝ ܠܒ** *there became to me a heart*, **ܐܘܪܝܢܐ ܕܠܝ ܠܒܝܢܐ** *there came on us his pity*, i. e. pity for him; where the verb seems first to be used impersonally, and then a masculine nominative to come in as an after-thought. This change of construction is not without its force, and may be at times preferable to the regular form.

The nominative absolute is very common in Modern Syriac, sometimes used emphatically, and sometimes without any such design; e. g. **ܡܫܝܚܐ ܐܘܪܝܢܐ ܕܠܝ ܠܒܝܢܐ** *Christ, he is mighty*, **ܐܘܪܝܢܐ ܕܠܝ ܠܒܝܢܐ ܕܐܒܝ ܕܝܗܝܐ** *your father, his hand will guide you*, **ܐܘܪܝܢܐ ܕܠܝ ܠܒܝܢܐ ܕܝܐܩܘܒ** *this Jacob, he also will go*. In these cases, it is emphatic; but it can hardly be considered so in the following example: **ܐܘܪܝܢܐ ܕܠܝ ܠܒܝܢܐ ܕܠܝ ܠܒܝܢܐ** *the rivers, their course would change*, which is simply saying, 'the course of the rivers would change.' See the same idiom in Anc. Syr. (Hoff. § 119), in Hebrew (Nordh. § 866, 1, b.), and in other languages.

On the other hand, the nominative is omitted altogether, when regarded as indefinite; as, for example, when ܐܢܝܐ or ܐܢܝܐ might be supplied. This usage, not uncommon in the Ancient Syriac (Hoff. § 138, 4), is far more common in the Modern, and is a substitute, as mentioned in the Etymology, for the passive verb; e. g. ܕܐܢܝܐ ܕܐܢܝܐ ܕܐܢܝܐ *men oppress us*, i. e. we are oppressed.

PREDICATE NOMINATIVE.

The proper place for the predicate nominative, with its qualifying words, is between the subject nominative and its verb; e. g. ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ *drunkenness is great folly*. The rule, however, is variable. We may say, with a kind of emphasis, ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ; the change of the usual construction, as in other cases, giving more force to the words.

VERB ܐܝܬܐ TO BE.

This is rarely omitted, the Modern Syriac differing in this respect from the Ancient Syriac (Hoff. § 146, 3), and the Hebrew (Nordh. § 701, 1, b.). Yet we at times find such examples as the following, some of them perhaps transferred by us from the ancient language, and others in universal use: ܕܐܢܝܐ ܕܐܢܝܐ ܕܐܢܝܐ *our father that in heaven*, ܕܐܢܝܐ ܕܐܢܝܐ *that under heaven*, Eph. 6 : 12, ܕܐܢܝܐ ܕܐܢܝܐ (let there be) *glory to God*, ܕܐܢܝܐ ܕܐܢܝܐ *he (is) calling you*, ܕܐܢܝܐ ܕܐܢܝܐ (it is) *necessary to read*.

NOTE.—The verb of existence is not omitted with the corresponding words ܕܐܢܝܐ and ܕܐܢܝܐ, nor always with ܕܐܢܝܐ. A person, in assenting to a remark, often says ܕܐܢܝܐ *your word*, for ܕܐܢܝܐ or ܕܐܢܝܐ ܕܐܢܝܐ.

OBJECT OF THE VERB.

The objective is often denoted, as in the Anc. Syr., by **ܕ** prefixed (vulgarly **ܕܝܕ**), and especially when intended to be definite; e. g. **ܕܝܕ ܕܚܝܬ ܕܢܝܢܐ** *I saw (to) that man.* But in a sentence like the following: **ܕܝܕ ܕܚܝܬ ܕܢܝܢܐ** *did you find a purse?* it is neither needed nor allowed. In common conversation it is also often dropped, for the sake of brevity, where we should expect to hear it. Like **אֶת** in Hebrew (Nordh. § 835), **ܕ** does not seem to be so much a sign of the accusative, as to be used for directing special attention to any subject.

ܕ may also denote, as in Anc. Syr. (Hoff. § 114, 1), the same relation as the dative in Western languages; e. g. **ܕܝܕ ܕܚܝܬ ܕܢܝܢܐ** *I did service to the Khan;* **ܕܝܕ ܕܚܝܬ ܕܢܝܢܐ** *give to him that apple.* In this last example, **ܕܝܕ ܕܚܝܬ** *for him* would be perhaps more common. The idea may also be expressed without any preposition, as in Anc. Syr. (Hoff. § 122, 1): **ܕܝܕ ܕܚܝܬ ܕܢܝܢܐ** *he gave me a watch.*

Some verbs, as e. g. those of naming, clothing, anointing, asking, commanding, feeding, teaching, telling, filling, etc., are often followed by two objects, of which one generally, though not always, signifies a person. The noun denoting a person may have **ܕ** prefixed, but the other noun very rarely takes it, if at all; e. g. **ܕܝܕ ܕܚܝܬ ܕܢܝܢܐ** *he put clothes on that boy;* **ܕܝܕ ܕܚܝܬ ܕܢܝܢܐ** *this my son I will call him David;* **ܕܝܕ ܕܚܝܬ ܕܢܝܢܐ** *the field we will make it a vineyard.* The ancient language has very nearly the same usage (Hoff. § 141, 4, 5).

It may be well to remark that in many cases, where in English and other Western languages an object is viewed as direct, in Syriac it is regarded as indirect, and *vice versa*.

This leads to the employment or omission of prepositions, in a way very different from the usages of our own language; e. g. **ܡܠܟܡܗ ܡܠܢ ܩܒܠ** *you filled the vessel (with) water*; where the Syriac also admits of **ܒܗ** or **ܡܢ**; **ܡܠܢ ܡܢ ܕܕܠܐ** *he entered from (by) the door*; **ܡܠܢ ܡܢ ܡܠܟܡܗ** *we told for him*; **ܡܠܢ ܡܢ ܡܠܟܡܗ** *he touched on us*; **ܡܠܢ ܡܢ ܡܠܟܡܗ** *if God show favor from (to) you*; **ܡܠܢ ܡܢ ܡܠܟܡܗ** *they will ascend (above) us*; **ܡܠܢ ܡܢ ܡܠܟܡܗ** *he kissed from my hand, i. e. he kissed my hand*. The modern language is, however, no more unlike the English in these respects than the ancient.

PRONOUNS.

The nominatives **ܐܢܝ**, **ܐܢܬܐ**, etc., are not generally expressed before the verb, unless for the sake of specification or emphasis, as the terminations of the verb prevent all ambiguity in regard to number and person. When emphasis is required, these pronouns are oftener placed after the verb than before it; e. g. **ܐܢܝ ܡܠܢ ܡܢ ܡܠܟܡܗ** *what am I to do, I?*; **ܐܢܬܐ ܡܠܢ ܡܢ ܡܠܟܡܗ** *did you tell, you?* Sometimes the pronoun both precedes and follows: **ܐܢܝ ܡܠܢ ܡܢ ܡܠܟܡܗ** *we will go, we too*.

The pronoun, used as a subject nominative, and indeed any nominative, is occasionally separated by an intermediate clause from its verb; e. g. **ܐܢܬܐ ܡܠܢ ܡܢ ܡܠܟܡܗ** *they, before you came, saw*. The Modern Syriac, however, generally favors the simplest construction.

The pronoun is often employed as an absolute nominative, in the same manner as nouns; e. g., with the impersonal verb of existence, **ܐܢܝ ܐܢܬܐ** or **ܐܢܬܐ ܐܢܝ** *I, there is not to me, i. e. I have not*; **ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ** *you, there will not be to you opportunity*; **ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ**

he, his mercies are many; **ܕܢܝܢ ܐܝܬܝܗ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** but we, they blame us. See Matt. 26 : 11, and compare the ancient version. See also Hoff. § 121, 1.

It is to be noted that the very common idiom of the ancient language and the Hebrew, by which the pronoun takes the place of the substantive verb, finds no favor in the Modern Syr., in Oroomiah at least, though it is said to be heard sometimes in Koordistan (Hoff. § 121, 2). Nor is **ܐܬܐ** used pleonastically in the modern as in the ancient language (Hoff. § 123, 1); e. g. **ܕܡܪܝܬܐ ܐܬܐ ܕܡܪܝܬܐ ܐܬܐ**, 1 Tim. 5 : 9.

The governing noun in the modern as well as in the ancient language (Hoff. § 122, 2), may take the suffix which seems more properly to belong to the noun which it governs; e. g. **ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** your way of evil, or **ܕܡܪܝܬܐ ܕܡܪܝܬܐ**; **ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** your death of the body, or **ܕܡܪܝܬܐ ܕܡܪܝܬܐ**. The latter forms are the more common.

It is a universal practice to use pleonastically the suffix pronoun, followed immediately by the noun to which it refers. Thus, **ܕܡܪܝܬܐ ܐܬܐ ܕܡܪܝܬܐ** I saw her, the woman; **ܕܡܪܝܬܐ ܐܬܐ ܕܡܪܝܬܐ** we drove them away, the men. Compare the ancient **ܕܡܪܝܬܐ ܐܬܐ ܕܡܪܝܬܐ**, and many similar expressions (Hoff. § 123, 3). The idea seems to be the same, whether the pronoun is used or not. In Hebrew, this has been considered an emphatic suffix (Nordh. § 866, 2, a), but we do not so regard it as used by the Nestorians.

On the other hand, the suffix is entirely omitted when the meaning is sufficiently plain without it; e. g. **ܕܡܪܝܬܐ ܐܬܐ** he came and told (it) for me.

The suffixes are in some cases used as reflexives; e. g. **ܕܡܪܝܬܐ ܐܬܐ ܕܡܪܝܬܐ** I will go and ask for me (for myself) a book. See an example in both Ancient and Modern Syriac, John 4 : 8.

As the relative particle **ܐ** undergoes no inflection, many ideas, which we express directly in English, must in Modern Syriac be expressed by a circumlocution. A few examples will be given below. Examples of the same kind may be found in Hoff. § 125, Nordh. Chap. IX. and Rosen. Arab. Gramm. Syntax, xcviil.

1. *Whom.*—**ܐܢܝ ܐܡ ܝܫܥ ܐܬܝܬܝܬ ܕܝܫܥ ܕܝܬܝܬܝܐ ܕܝܫܥ ܕܝܬܝܬܝܐ** "I am Joseph your brother, that ye sold me," Gen. 45 : 4;
ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ this is the man that I spoke about him.

2. *Which.*—**ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ** a garden that he had planted it;
ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ the spade that I worked with it.

3. *Whose.*—**ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ** the Nestorians of the mountains, that (men) plunder their cattle.

4. *Place where.*—**ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ** a village that I unpacked (encamped or halted) in it;
ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ a place that he was there.

5. *Whither.*—**ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ** the vineyard that you went into it.

6. *Hither.*—**ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ** an ox that we brought hither.

7. *Whence.*—**ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ** a well that they were drawn from it.

8. *When.*—**ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ** a day that in it I was lord of business, i. e. busy.

In some of the preceding cases, **ܐ** may express the idea without the pronoun or adverb following. Thus, for "a day," etc., we may say **ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ ܐܝܬܝܬ**, there being an ellipsis of **ܐܝܬܝܬ**.

As in the ancient language (Hoff. § 125, 1, Annot.), it may denote the objective case of the relative. For instance, **ܗܕ ܕܝܬܝܬܐ ܕܝܬܝܬܐ** *every thing that he may see*.

The relative **ܕ** may often be rendered definite, as in Ancient Syriac (Hoff. § 125, 3) and Hebrew, by **ܕܝܬܝܬܐ** *a thing*, **ܕܡܬܝܬܐ** *a word*, **ܕܡܬܝܬܐ** *a man*, **ܕܡܬܝܬܐ** *he*, etc., prefixed: **ܕܝܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *do not forget the thing that he tells*; **ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *you do not know him who is coming*.

In Hebrew (Nordh. § 907), as in English, and in Ancient Syriac to a very limited extent (Hoff. § 125, 4), the relative may be omitted; e. g. *a house (which) he built two years ago*. But **ܕ** seems to be never omitted in Modern Syriac, except when used as a conjunction.

It may be well to give a few examples to illustrate the use of the interrogative and indefinite pronouns, and the position they occupy in the sentence. We may say either: **ܕܡܬܝܬܐ ܕܡܬܝܬܐ**, or **ܕܡܬܝܬܐ ܕܡܬܝܬܐ**, *what is this?* **ܕܡܬܝܬܐ ܕܡܬܝܬܐ**, or **ܕܡܬܝܬܐ ܕܡܬܝܬܐ**, *who is this woman?* **ܕܡܬܝܬܐ ܕܡܬܝܬܐ**, or, instead, **ܕܡܬܝܬܐ ܕܡܬܝܬܐ**, or simply **ܕܡܬܝܬܐ**, *who art thou?* **ܕܡܬܝܬܐ ܕܡܬܝܬܐ**, or **ܕܡܬܝܬܐ ܕܡܬܝܬܐ**, or **ܕܡܬܝܬܐ ܕܡܬܝܬܐ**, *whose ox is this?*

The interrogative pronouns may be used, as in Ancient Syriac (Hoff. § 45, 2, Annot. 4) and Hebrew (Nordh. § 921), as indefinite pronouns. For example, in the expressions: **ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *I do not know who he is*, **ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *he will inform you who went*, **ܕܡܬܝܬܐ ܕܡܬܝܬܐ** *he did not see which (of the two) it was*.

Very often **ܕܡܬܝܬܐ** without the article is used where we should use, in English, *any one*, as in the Anc. Syr. (Hoff.

§ 127, 4): **לֵא אִתְּךָ כֹּה מִי** is there any one in the village? Sometimes **אִתְּךָ** may be omitted, and yet the idea be clearly and idiomatically expressed; as **כֹּה מִי־בְדֹמָיו כֹּה אֵל עִתָּהּ** in the school there is not like him (his like). **אִתְּךָ** is also now and then used to denote each one; as, **סִפְּרָם לְכָל אִתְּךָ** they scattered, man (each man) to his village. So in the ancient language (Hoff. § 127, 3). But generally, when thus used, it is repeated, as already mentioned.

MOODS AND TENSES OF VERBS.

Though the ordinary signification of the different moods and tenses was given in the Etymology, some additional remarks are necessary to illustrate their use.

INDICATIVE MOOD.

Present Tense.—This is sometimes used: 1. As a perfect; e. g. **הוּא קָרַךְ בְּכֹה עֵתָּהּ** he is reading here three years. 2. As a future; e. g. **הוּא יֵלֵךְ אַחֲרַי חֹדֶשׁ בָּאָה** we are going after a month. So in Gen. 6: 17, where, in the modern language, we have the present tense, and in the ancient the active participle.

Imperfect Tense.—This is sometimes used: 1. As a present; e. g. **הָיָה לְךָ טוֹב מִשֶּׁיְּדַבֵּר אֵלֶיךָ** it was (is) better that you should preach. 2. As a future; e. g. **הוּא יֵלֵךְ אֶתְּמוֹל בֹּרֶךְ** he was going (intending to go) in the morning; the implication being that he is now prevented. 3. As an imperfect subjunc.; e. g. **יֵלֵךְ לְךָ טוֹב מִשֶּׁיְּדַבֵּר אֵלֶיךָ** you should be a good man, you were (would be) blessed. 4. As a pluperf. subjunc.; e. g. **הָיָה לְךָ טוֹב מִשֶּׁיְּדַבֵּר אֵלֶיךָ** it was (would have been) better, if you had gone.

Preterite Tense.—1. Used as a present; e. g., a man in distress says **הָיָה לִי** I died, i. e. I am dead; **הָיָה לִי** I choked,

i. e. I am choked, or I am drowned. A boy in recitation, if confused, will say **ܕܠܝܬܝܢܝܐ** *it lost on me*, i. e. I have lost it. Ask a man how his business is to-day, and he may reply **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *it remained (remains) just so*. Persons coming to make a petition will tell us **ܕܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *we poured (i. e. we now place) our hope on you*. Compare Anc. Syr. (Hoff. § 129, 4, b, c). Compare also Ps. 1 : 1, in the Ancient and the Modern. The expression in the Ancient, **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ**, Matt. 12 : 30, may be considered equivalent either to a present indicative or to a present subjunctive. So Deut. 1 : 39, **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *that did not (do not) know*.

2. Used as a perfect; e. g. **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *he came now*, i. e. he has just arrived. This is the common mode of speaking. So too, **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *blessed is he that never heard* (meaning, that has never heard). 3. Used as a pluperfect; e. g. **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *when he (had) finished from speaking* (Hoff. § 129, 3). 4. Used as a future; e. g. **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *if you died to-morrow, you perished* (compare with the use of the first verb Hoff. § 129, 8, c, and of the second verb, same section, 7); **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *if you believe, Christ just now*, i. e. at this moment, *received (will receive) you*. This is no doubt an emphatic future. Compare Nordh. § 966, 1, c. 5. Used as a subjunctive present; e. g. **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *if it did not become*, i. e. if it does not meet the case, equivalent to **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** (see the ancient usage, Mark 12 : 25, as follows: **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ**, in which case the translation might have been literal); **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *if you went out (set out) now, perhaps you will reach*; **ܕܠܝܬܝܢܝܐ ܕܝܬܝܢܝܐ** *I am grop-*

ing after God, if perhaps I found (him). Compare the ancient usage in Ecc. 6: 6, **מִיָּדָאֵךְ אִם אֶפְרָא**, where **אִם** expresses the idea of contingency. 6. Used as a subjunctive imperfect; e. g. **וְהַבְּשִׁי עַמְּךָ אֶת הַמֶּלֶךְ : כִּי לֹא יִסְמָךְ** although the business did not finish (should not end), I shall go; **וְאִם הָרַגְתָּ אֶת הָעָם הַזֶּה** if you destroyed (should destroy) us, you were (would be) just.

The preterite seems never to be used in the modern language for an imperative, as in the ancient (Hoff. § 129, 6). It will not be thought strange that it is employed in such a variety of ways in the spoken Syriac, when we consider what an important tense it was in the structure of the old verb. Many of the idioms mentioned above give force and vivacity to the language. We are thus allowed to speak of events and actions which are present or future though definite, or future and contingent, as if they had actually transpired and were recorded in the past. On this account the preterite is often used in Hebrew in the language of prophecy. See also examples of its use in conditional clauses (Nordh. § 991, 1).

The other forms of the preterite given in the Etymology, **כִּדְּרִי**, **כִּדְּרִי**, etc., have substantially the same meaning as the regular preterite, and may be used in the same way. The first named of these is ordinarily employed only when euphony requires it. See Etymology.

Perfect Tense.—This is used: 1. for the present; e. g. **הוּא יֹשֵׁב** he has sat, i. e. is sitting; **הוּא בֹכֵה** he has wept, i. e. (often) is weeping. This usage seems to be confined to a small number of verbs. 2. for the preterite; e. g. **הוּא בָּרַח** we have come (we came) long ago. This is the usual mode of speaking. Compare what is said of the preterite No. 2. 3. for the perfect passive. See Etymology, Passive Voice. Ambiguity may sometimes arise, as to the question whether the verb is used in an active or passive sense; but the context generally determines. We may translate, e. g., **הוּא נֹרָם** either he is asleep, he has slept, or he has been asleep; **הוּא נֹרָם** they have sown, or they are sown.

Pluperfect Tense.—This is sometimes used: 1. for the imperfect; e. g. **ܬܝܬܝܠ ܥܝܢܐ ܕܥܝܠܐ** *he was weeping*, **ܬܝܬܝܠ ܥܝܢܐ ܕܥܝܠܐ** *he was sitting*. 2. for the passive imperfect. This is very common. See Etymology.

Future Tense.—Whatever is peculiar in the use of this tense will be noticed under the Present Subjunctive. The second future is not very much used, a form of expression being chosen which renders it unnecessary; e. g., where in English we might say "before you come, I shall have arrived," a Nestorian would be likely to say **ܕܝܢ ܬܝܬܝܠ ܕܝܢ ܬܝܬܝܠ ܕܝܢ** *I shall arrive before you*.

SUBJUNCTIVE MOOD.

Present Tense.—It should be distinctly borne in mind that what has been called in the Etymology the present subjunctive, is nothing more nor less than the ancient present participle, with fragmentary pronouns suffixed. The old future having disappeared, this present participle, with **ܕܝܢ** prefixed, becomes a future in Mod. Syr.; with **ܕܝܢ** prefixed, it becomes a future, or a generic present, expressed negatively; with **ܕܝܢ** (ancient **ܕܝܢ**) prefixed, it becomes a preterite; with **ܕܝܢ** or **ܕܝܢ** prefixed, it becomes a generic present; and without a prefix, it inclines to retain its original present signification. Remembering these facts, and the further fact that both in Ancient Syriac and in Hebrew, the future was much used as a subjunctive or conditional (Hoff. § 130, 4; Nordh. § 993), we shall not be surprised to find these different meanings shading into each other in the Modern Syriac. The following examples will illustrate the very different uses of this tense. Question, **ܕܝܢ ܕܝܢ** *am I going? or may I go?* Answer, **ܕܝܢ ܕܝܢ** : **ܕܝܢ** *yes, you are to go, or you may go*. The question may thus be either a simple interrogatory, or a permission asked; and the answer is to be understood accordingly. If the answer is "you are to go," it is really a mild imperative. Compare our English "you may go and do so and so;" when we mean "you must go." This mode of speaking is very com-

mon, and in prayer is often interchanged with the imperative in the same sentence; e. g. **ܐܢܝܢ ܕܡܬܬܢܐ ܕܡܬܬܢܐ** : **ܐܢܝܢ** : **ܐܢܝܢ** *O Lord, come and abide with us!* Compare in Anc. Syr. 1 Kings 8 : 30. Comp. also the interchange of the future and imperative in Hebrew.

ܡܬܬܢܐ *let him find*, i. e. allow him to find, or he is to find. In this case, and very often to the third person, singular and plural, **ܡܬܬܢܐ** or **ܡܬܬܢܐ** may be prefixed; e. g. **ܡܬܬܢܐ ܡܬܬܢܐ** *let them read*, where as above we may have the idea of permitting them to read, or of directing them, the circumstances and the connection determining what is intended. **ܡܬܬܢܐ ܡܬܬܢܐ** *let me tell you*; **ܡܬܬܢܐ ܡܬܬܢܐ** *what can we do?* : **ܡܬܬܢܐ ܡܬܬܢܐ** *may I die a youth, it is true* (may I die young, if it be not true)—compare the Latin “ne sim salvus,” may I perish!

The present subjunctive may be used to express a supposition, particularly if **ܡܬܬܢܐ** a *parable, a supposition*, is prefixed; e. g. **ܡܬܬܢܐ ܡܬܬܢܐ** : **ܡܬܬܢܐ** *supposition: he finishes his business, or let him finish, or grant that he finish, or if he finish*. Compare the Latin “vendat ædes vir bonus,” suppose, etc. So, too, without the word **ܡܬܬܢܐ**; e. g. **ܡܬܬܢܐ ܡܬܬܢܐ** : **ܡܬܬܢܐ ܡܬܬܢܐ** *suppose you do not learn your lesson, you will not go out*. We may in this case say, if we choose, that **ܡܬܬܢܐ** is omitted, as in Hebrew (Nordh. § 991, 3, a). The imperfect subjunctive allows the same idiom.

The present subjunctive is used in prohibition, where the Ancient Syriac, the Hebrew, and the English would naturally use the future; e. g. **ܡܬܬܢܐ ܡܬܬܢܐ** *thou shalt not steal*; **ܡܬܬܢܐ ܡܬܬܢܐ** *thou shalt not lie*. **ܡܬܬܢܐ ܡܬܬܢܐ** would mean *thou wilt not steal*, or *you are not in the habit of stealing*, and **ܡܬܬܢܐ ܡܬܬܢܐ** would be an emphatic way of saying the same thing. See in Ety-

mology a notice of this last form. This distinction it is important to observe; otherwise we may be led into ludicrous blunders. Thus, a man speaking to me about his son in my employ, says **ܕܠܗܝܢܐ** *let him not be hungry*; to whom I reply, **ܕܠܗܝܢܐ** *he will not be hungry* (I will do well for him) or *he does not go hungry*.

NOTE.—With the use of **ܕܠܗܝܢܐ** and **ܕܠܗܝܢܐ** in this tense compare **לֹא** and **לֹא** of the Hebrew, *οὐ* and *μή* of the Greek, and *non* and *ne* of the Latin. It is evident, however, that the resemblance is only a general one, and in the indicative does not hold at all.

It is to be remarked that we are not limited to the subjunctive present for expressing prohibitions, as those using the Ancient Syriac (Hoff. § 130, 4, c.) and Hebrew (Nordh. § 1006) were limited to the future. The imperative may be freely employed for that purpose, as **ܕܠܗܝܢܐ** *do not steal*, **ܕܠܗܝܢܐ** *do not go down*, etc.

The present subjunctive may be used also in entreaty; e. g. **ܕܠܗܝܢܐ** *I beg you not to lie*; **ܕܠܗܝܢܐ** *I beg you not to sell*, etc. Sometimes it is difficult to tell whether it is a command or an entreaty, as, e. g., if I call to a man pursued by a bull, **ܕܠܗܝܢܐ** *do not stop*.

In familiar conversation the **ܕܠܗܝܢܐ** of the future is often omitted, and then the form becomes that of the present subjunctive; e. g. **ܕܠܗܝܢܐ** : **ܕܠܗܝܢܐ** *if you wish (that) I go, I (will) go*. So Gen. 42 : 36, **ܕܠܗܝܢܐ** and (will) *you take Benjamin?* So, too, **ܕܠܗܝܢܐ** or **ܕܠܗܝܢܐ** is often omitted; e. g. **ܕܠܗܝܢܐ** : **ܕܠܗܝܢܐ** *I wish (that) I may read, but it is not happening* (coming about). Here a general desire is expressed to learn. With this we may compare the ancient present participle, which is also used for a generic present (Hoff. § 135, 3), as in Ecc. 2 : 14, where we must translate the ancient **ܕܠܗܝܢܐ** by **ܕܠܗܝܢܐ**. So **ܕܠܗܝܢܐ**, Is. 3 : 2; and many other cases. Moreover, the anc. present participle

is used for the future (Hoff. § 135, 3), which will account for such cases as that given above, viz. **יֵי בְחִיֶּה אֲוֹכַם : אֲוֹכַם**.

בְּחִיֶּה and perhaps some other verbs, in their ordinary use, retain the force of the ancient participle; e. g. **עַתָּה אֲדַבֵּר בְּחִיֶּה** *exactly now I wish*, where the idea is limited to the present moment.

The present subjunctive is occasionally used for a preterite indicative, as was the present participle (Hoff. § 135, 3, b) from which it sprung; e. g. **וַיֹּסֵף וַיֹּדַע** *and Jesus saying* (said); **וַיֹּסֵף וַיֹּדַע** *they said*. In these cases, the modern usage is almost a transcript of the ancient, **וַיֹּסֵף** being written for **וַיֹּסֵף**, and **וַיֹּדַע** for **וַיֹּדַע**.

It is not strange that these different idioms lead to ambiguity, which no acquaintance with the language will fully remove; e. g. **וְכָל יִתְכַּבְּרַם חָכָם מְדַבְּרִים** may be translated "our sweet voices let us all raise," or "we do all raise," or "we will all raise." The perplexity thus caused, however, is as nothing, compared with the puzzling expressions we often find in Hebrew.

The usages are so simple in regard to what has been called the second present subjunctive, that no remarks need be made about them.

In a multitude of instances, the indicative or subjunctive may either of them be used to express an idea; but the subjunctive will express it as more contingent, as is true of the German and other languages; e. g. **כָּל מִשְׁבָּב דְּתָמָר** *every thing that there may be*, for which we may substitute **כָּל מִשְׁבָּב דְּתָמָר**, or **כָּל מִשְׁבָּב דְּתָמָר**. So **יֵי בְּחִיֶּה אֲוֹכַם**, or **יֵי בְּחִיֶּה אֲוֹכַם** *if he be here, or if he is here*.

Imperfect Tense.—This is often used as an imperfect indicative, in accordance with the use of the ancient present participle, joined with **וַיֹּסֵף**, from which it took its origin; e. g. **וַיֹּסֵף וַיֹּדַע מְדַבְּרִים** *and Jesus was walking about and preaching*.

It is also used, as the imperfect subjunctive in Latin, for the pluperfect; and this is the common idiom in regard to a verb which follows a conditional clause, and which, in our language, would be in the pluperfect. We thus may say
 ܐܝܢ ܕܠܡܗ ܬܥܒܪܐ : ܕܢ ܚܘܒܐ : if you had told me, I
 should not be (have been) angry ; : ܐܝܢ ܕܠܡܗ ܬܥܒܪܐ :
 ܐܝܢ ܕܠܡܗ ܬܥܒܪܐ : ܕܢ ܚܘܒܐ : if he had heard, certainly he would (would
 have) come ; implying that he did not hear nor come.

This tense is also used with a negative, to imply what ought not to be; e. g. **ܚܝܬܐ ܕܥܡܪܐ ܕܢܐ ܕܥܡܪܐ ܕܢܐ** *you have done a thing that should not be done.* See Lev. 4 : 13, 27, and compare the Ancient Syriac.

Perfect and Pluperfect Tenses.—It is unnecessary to say any thing further of these tenses than that they are not much used in common conversation, the Nestorians preferring to state their idea in another and more simple form, which they can in most cases readily do. When they are used, they correspond in general to the same tenses in the Latin.

וְ has sometimes been prefixed to the tenses of the subjunctive in our books; but this is not in accordance with general usage in Oroomiah, and has of late been nearly or quite dropped.

SUBJUNCTIVE AFTER PARTICLES.

Much that might be said under this head has been virtually anticipated in the numerous examples given in the preceding pages. The principal particles which may take the subjunctive are: **يَا**, **كَلَّا**, **لَئِنْ**, **وَإِنِّي**, **وَأَنزِلُ**, **فَإِذَا**, **فَإِذَا**, **فَإِذَا**, **فَإِذَا**, etc.

So that is expressed by **ܐܠܝܢܐ**; when, by **ܐܠܝܢܐ ܥܝܢܐ**, as well as by **ܐܠܝܢܐ**; lest, by **ܐܠܝܢܐ ܠܐ**, i. e. let it not be that.

As to the use of *si* and *se*, the question whether they are to be followed by the subjunctive or indicative present, depends on the degree of contingency in each individual case,

- in the speaker or writer's mind; e. g. **ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ**, or, instead, **ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ**, *if I am reading to-morrow*. **ܐܝܢܐ**, with the imperfect and pluperfect subjunctive, implies the non-existence of the action or state of the verb; e. g. **ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ** *if you should sicken* (implying that you are not sick now), **ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ** *if you had come up* (as you have not).

As to the use of **ܐܝܢܐ**, it is important to observe that, like *ut* in Latin, it is employed in a multitude of cases to denote the purpose, object, or result of the preceding clause, where in English and Hebrew (Nordh. § 1030) we should have the infinitive: **ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ** *tell for him that he*

water the horse; **ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ** *he went that he might see*;

ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ *they drew trouble that they might find him* (tried to find). Observe that it is immaterial, in this last, and many similar cases, whether we use the present or the imperfect subjunctive, each being alike contingent. The present would, however, be generally preferred as briefer and equally expressive. **ܐܝܢܐ** is very often omitted after

ܐܝܢܐ, **ܐܝܢܐ**, **ܐܝܢܐ**, **ܐܝܢܐ**, **ܐܝܢܐ**, **ܐܝܢܐ**, **ܐܝܢܐ**, **ܐܝܢܐ**, etc. For example, **ܐܝܢܐ ܕܥܡܪܐ** *do you wish* (that)

you may learn? **ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ** *it is necessary* (that)

you write quickly, **ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ** *he will beg on* (of) *them* (that) *they flee*. Compare the omission of **ܐܝܢܐ** in the ancient language (Hoff. § 130, 4, 7; § 149, 3, 5; § 134, 3, a), and also of *ut* in the Latin. The correspondence between the signification of verbs in that language which dispense with *ut*, and those in the Modern Syriac which are not followed by **ܐܝܢܐ**, is quite striking.

Sometimes a clause is interposed between **ܐܝܢܐ** and the verb to which it refers; e. g.:

ܐܝܢܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ *which literally reads I wish that those men that I have spoken about them be poured into prison*.

ܦܠܐ for *that* (*iva*) is in general used like **ܦ**, but can only denote the purpose or object, not the result. It is not commonly used in Koordistan, where **ܦ** supplies its place.

There is the same distinction between the words **ܝܥܡܕ ܝܥܡܕ** and **ܝܥܡܕ ܝܥܡܕ** that there is in English between the expressions "when I pray" and "when I am praying."

The remaining particles need no illustration. **ܝܥܡܕ** and **ܝܥܡܕ** are identical in meaning, the former being used more in Koordistan, and the latter in Oroomiah. They correspond to the ancient **ܝܥܡܕ** and **ܝܥܡܕ**, as used with the future.

Where several tenses of the same kind are connected by the conjunction **ܝܥܡܕ**, if the first is preceded by **ܝܥܡܕ**, the others may omit it. So if **ܝܥܡܕ** is prefixed to the first, it is understood with all. The same is often, but not always, true in regard to those tenses which terminate in **ܝܥܡܕ**; e. g. **ܝܥܡܕ ܝܥܡܕ ܝܥܡܕ** *he was in the habit of going and preaching*, where **ܝܥܡܕ** need not be repeated after **ܝܥܡܕ**. So in the ancient language. So in the English "I will go, and (will) call them, and (will) have a talk."

INFINITIVE.

The absolute infinitive, joined with the finite verb, is used in the Modern as well as in the Ancient Syriac (Hoff. § 133), and the Hebrew (Nordh. § 1017), to give intensity to the idea; e. g. John 9 : 9, where the ancient is **ܝܥܡܕ ܝܥܡܕ**, and the modern **ܝܥܡܕ ܝܥܡܕ ܝܥܡܕ** *he is very much like, he strongly resembles*. Sometimes the infinitive is used in a manner different from the preceding. For example, **ܝܥܡܕ** *did he not hear?* To this, the answer may be as follows:

לֹא תִשְׁחָקֵנִי כִּי אֶתְּנֶנָּה *you cannot hinder me from telling.*

The infinitive is used in other connections without a preposition; e. g. **יָצַק מַלְאֲכָא** *he went to bring*, where in Koor-distan they would say **לְהַצִּיק**.

Here may properly be classed such cases as the following: **אֵין עוֹד לֵבִי לָךְ** *while not yet arriving*, i. e. while the person had not yet arrived; **אֵין עוֹד לֵבִי לָךְ** *not at all seeing*, the context determining who did not see. So also with suffixes: **אֵין עוֹד לֵבִי לָךְ** *while not seeing him*. The place of these may of course always be filled by the finite verb.

וְהָיָה עַד אֲשֶׁר יִפְּסְדוּ *they will increase in wickedness until their perishing* (Nordheimer, § 1030, 3); **לִפְנֵי הַזֶּרַע** *before the sowing of the seed* (Nordh. § 1030, 4, a); **וְהָיָה עוֹד לֵבִי לָךְ** *are making thought (thinking) and speaking one (the same)?* (Nordh. § 1013, I. 1). So **לֹא יָדַעְתִּי מִלְּךָ** *digging and watering (fields) I do not understand* (Nordh. § 1013, II. 1); **וְהָיָה עוֹד לֵבִי לָךְ** *at the time of sun-rising* (Nordh. § 1030, 2, a); **וְהָיָה עוֹד לֵבִי לָךְ** *there is nothing (so) bad as committing adultery* (N. § 1030, 2, b); **וְהָיָה עוֹד לֵבִי לָךְ** *for the purpose of making bricks* (Nordh. § 1030, 6, a).

Some of the above may perhaps be regarded by others as participles, the **ו** of verbs of the first class being dropped; or simply as nouns. But it seems preferable, if etymology alone, or the analogy of the Turkish and Persian, as previously noticed, is taken into account, to call them infinitives. However, it matters little; for what is the infinitive but a noun, expressing the abstract idea of the verb, without reference to tense or number or person? The references above show that there is a striking similarity between these examples and those adduced by Nordheimer to show the use of the infinitive in Hebrew. They might be farther multiplied.

PARTICIPLE.

A participle, when repeated, sometimes denotes the repetition of the action, or its continuance; e. g. **ܪܠܝܢܐ ܪܠܝܢܐ** *rolling, rolling*, i. e. continuing to roll. Participles are often thus used adverbially, to qualify a verb which follows; e. g. **ܒܪܝܢܐ ܒܪܝܢܐ ܝܗܝܐ** *running, running, go*, i. e. *as fast as you can*; **ܬܝܫܝܢܐ ܬܝܫܝܢܐ ܕܡܝܐ** *laughing, laughing, he came*, i. e. *full of glee*.

Participles are sometimes used in the place of the infinitive, as in the ancient language (Hoff. § 134, 3, b), after verbs denoting *to begin*; e. g. **ܬܠܥܐ ܕܡܠܟܐ ܬܠܥܐ** *they began plucking*.

ܗܘ is not commonly prefixed to the participle in the Modern as in the Ancient Syriac (Hoff. § 135, 5), and indeed never in Oroomiah, although we occasionally employ it thus in our books.

For such expressions as **ܗܘܬܐ ܕܡܠܟܐ**, **ܗܘܬܐ ܕܡܠܟܐ**, etc., the Mod. Syr. uses the nouns terminating in **ܐܢܐ**; e. g. **ܗܘܬܐ ܕܡܠܟܐ**, **ܗܘܬܐ ܕܡܠܟܐ**. We retain, however, **ܗܘܬܐ ܕܡܠܟܐ** and its plural, for want of any suitable term in the modern for *hypocrite*.

VERB OF EXISTENCE.

ܐܢܐ and **ܡܝܢ** are both used, as in the Anc. Syr., to express the idea of possession, and that constantly; e. g. **ܐܢܐ ܐܢܐ** *I have*, **ܡܝܢ ܐܢܐ** *thou hast*, etc., literally, *there is to me*, "est mihi." When we refer to indefinite past time, **ܐܢܐ** is to be inserted; as **ܐܢܐ ܡܝܢ ܐܢܐ** *there was not to us*. In order to express future possession, we employ the future of the verb **ܐܢܐ**; e. g. **ܐܢܐ ܡܝܢ ܐܢܐ** *much money will be to*

thee. So it is used for the conditional: **ܐܝܢ ܐܝܬܐ ܕܝܗܐ** if there be to her, i. e. if she have.

It may be mentioned in this connection that such forms as the ancient **ܐܝܢܐ** *I am*, **ܐܝܢܐ ܕܝܗܐ** *it is not he*, are not at all allowable in the modern language. Nor are **ܐܝܢܐ** and **ܐܝܢܐ** joined with participles; as **ܐܝܢܐ ܕܝܗܐ ܕܝܗܐ**.

ADVERBS.

Adverbs in the Mod. Syr., as in the Ancient (Hoff. § 147, 2), are often repeated, like other parts of speech, to denote intensity. Examples have already been given.

Care should be taken not to confound **ܐܝܢܐ**, used as an adjective, with the same word used as an adverb. Thus, **ܐܝܢܐ ܕܝܗܐ ܕܝܗܐ** means *bring the other girl*, while the expression **ܐܝܢܐ ܕܝܗܐ ܕܝܗܐ** means *bring the girl again*.

Two negatives are very often used in Modern Syriac to increase the force of the negative; e. g. **ܐܝܢܐ ܕܝܗܐ ܕܝܗܐ** *we saw nothing*; **ܐܝܢܐ ܕܝܗܐ ܕܝܗܐ** *I do not at all know*; **ܐܝܢܐ ܕܝܗܐ** *there is none at all*. This differs from ancient usage (Hoff. § 147, 4), but corresponds to that of the Turkish and the Persian. As an example of the latter take **ܐܝܢܐ ܕܝܗܐ ܕܝܗܐ** *he sees nothing*.

When there are several negative propositions in the same sentence, each verb should properly have its own negative; e. g. **ܐܝܢܐ ܕܝܗܐ ܕܝܗܐ** *they did not rise and go out*. Still, if the second verb be not at all emphatic, the second **ܐܝܢܐ** may be omitted.

PREPOSITIONS.

The most important peculiarities of these have been noted in the Etymology. They are used very much like the corresponding prepositions in the ancient language.

The phrases **ܕܝܢܐ ܕܝܢܐ**, **ܕܝܢܐ ܕܝܢܐ**, etc., which are in common use, deserve notice. We may literally translate them: *between me to myself*, *between thee to thyself*, i. e. without any advice or help from others. Compare the ancient **ܕܝܢܐ ܕܝܢܐ**. The modern **ܕܝܢܐ** also conforms in other respects to the ancient **ܕܝܢܐ**; e. g. ancient **ܕܝܢܐ ܕܝܢܐ**, modern **ܕܝܢܐ ܕܝܢܐ**, *between thee and him*. **ܕܝܢܐ**, however, in the modern lang. is more usually repeated; thus, **ܕܝܢܐ ܕܝܢܐ** *between me and thee*. See both constructions with **ܕܝܢܐ** in Hebrew (Nordh. § 1041, 1, a, b). It may also be remarked that **ܕܝܢܐ** sometimes means *including*; e. g. **ܕܝܢܐ ܕܝܢܐ** *including all of them*; **ܕܝܢܐ ܕܝܢܐ** *including men and women*.

CONJUNCTIONS.

In the Modern Syriac **ܕܝܢܐ** is often omitted; e. g. **ܕܝܢܐ ܕܝܢܐ** *two (or) three men*. So in Anc. Syr. (Hoff. § 149, 1, b). So in the Turkish. On the other hand, it is often repeated at the head of successive clauses; e. g. **ܕܝܢܐ ܕܝܢܐ** *either I or you*. Compare **ܕܝܢܐ ܕܝܢܐ** in Ancient Syriac. In the same way we repeat **ܕܝܢܐ ܕܝܢܐ**. **ܕܝܢܐ ܕܝܢܐ** *both the king and vizir* (Hoff. § 149, 2). So with **ܕܝܢܐ**, which corresponds to **ܕܝܢܐ**, and is more used by the people.

Sometimes **ܕܝܢܐ** is omitted; very often, indeed, in common conversation. **ܕܝܢܐ** is also vulgarly substituted for **ܕܝܢܐ** in such expressions as **ܕܝܢܐ ܕܝܢܐ** *Iwaz and they*, i. e. Iwaz and his companions.

PHRASES.

It will be useful to learners, and not without interest to those who would compare the Modern Syriac with its cognate dialects, to give a small collection of the peculiar

idioms and phrases with which the language abounds. Many have indeed already been given in the examples used to illustrate the Syntax. Those which follow are noted down as they occur, without any attempt at system.

הַיְשָׁבִיתָ עָלָיו אֶת-עֲמָלָיו *his business will go upon the road*, i. e. will prosper; **הָיוּ עֹמְדִים עַל-דַּרְכִּי** *they were looking on my road*, i. e. awaiting my arrival; **נָתַתָּ לָהֶם לֵב** *we gave heart for them*, i. e. comforted them; **אֵשׁ בְּחַיֵּי אֶחָד מֵעֲמָלָיו** *he will eat sticks*, i. e. be beaten; **אָכַל בָּסָר** *I ate care*, i. e. took pains, or had trouble; **אֲנִי מַזְכִּיז עַל-עֲמָלִי** *I am pouring (putting) hand to that business*, i. e. I am beginning. This idiom is even used as follows: **הִזְכִּיתִי אֶת-יָדִי עַל-עֲמָלִי** *he poured hand to speak*. **אֵשׁ בְּחַיֵּי אֶת-יָדֵינוּ** *he will throw off hand from us*, i. e. will withdraw countenance or support; **רֹאשׁ הַבַּיִת** *the head of the nest*, applied to the oldest child; **הִפְלִי עַל-דַּרְכֵּם** *they fell to the road*, i. e. they set out; **כָּל צֹאן עַל-יְדֵי אִתְּלָא דְכֻשְׁמִי** *every sheep on his own legs*, i. e. every man on his own responsibility; **הִפְלָא עַל-יְדֵי אִתְּלָא** *it arrived to his hand*, i. e. it reached him; **הִפְלָא עַל-יְדֵי אִתְּלָא** *it fell to his hand*, at times used for what comes accidentally. Sometimes we say **לֹא נָפֵל עַל-יְדֵי** *it will not fall to my hand*, i. e. I cannot (do so and so). **זָקַן הִפְלָא** *it drew much*, i. e. it took much time; **הוּא שְׁחָרָא** *he is black-faced*, i. e. he is guilty or disgraced; **הוּא מְדִלְלָא** *he is white-faced*, i. e. he is innocent; **הוּא קָשָׁה** *his head is hard*, i. e. he is obstinate; **לֹא אֶתְּלָא עַל-עֲמָלִי** *I cannot enter before that business*, i. e. I cannot undertake it; **אֲנִי מַזְכִּיז עַל-עֲמָלִי** *I am doing hope from you*, i. e. I exercise hope in regard to you; **הוּא לֹא מֵצֵא עַל-עֲמָלִי** *his head does not go out from that business*, i. e. he does

not understand it, is unable to accomplish it; ܐܠܝܢܐ ܕܡܝܢܐ *I cannot with him*, i. e. cope with; ܐܠܝܢܐ ܕܡܝܢܐ *the fruit has arrived*, i. e. is ripe; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *he did thus from the root of his ear*, i. e. from necessity; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *his understanding does not cut*, i. e. he does not understand; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *pour peace on that man*, i. e. salute him kindly; ܐܠܝܢܐ ܕܡܝܢܐ *he went out*, i. e. he turned out, a drunkard; ܐܠܝܢܐ ܕܡܝܢܐ *I will strike back on Christ*, i. e. I will take refuge in, I will go to for support; ܐܠܝܢܐ ܕܡܝܢܐ *your pleasure it is*, i. e. let it be as you please; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *from great to small*, i. e. all; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *to strike flattery*, i. e. to flatter; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *you rose in his face*, i. e. rose against, were opposed to him; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *it reached my soul*, i. e. I was driven to extremity; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *the cold has smitten you*, i. e. you have taken cold; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *sweeten us*, i. e. forgive us; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *I do not break from that man*, i. e. I do not cower before him; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *our heart opened*, i. e. we became happy; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *your heart remained*, i. e. you were not hearty (in the business), or you were displeased; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *it is before the hand*, i. e. at hand; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *his breath is ridden*, i. e. is quick, as of a dying man; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *his heart burned*, often in the sense of compassionating another, as, my heart burned for him. So the Nestorians speak of the heart as boiling, cooling, freezing, etc. The meaning of these figures is obvious. ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *his knees are stopped*, i. e. he is wearied out; ܐܠܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

her foot is heavy, i. e. she is pregnant; **ܩܠܝܬܐ ܕܥܝܢܐ** it fell to my understanding, i. e. I comprehended; **ܬܬܝܬܐ ܕܥܝܢܐ** cook your words, i. e. speak with deliberation; **ܬܬܝܬܐ ܕܥܝܢܐ** the horse is cooked, i. e. he is hardened to heat and cold, etc.; **ܬܬܝܬܐ ܕܥܝܢܐ** these how many years, i. e. these many years; **ܬܬܝܬܐ ܕܥܝܢܐ** a ten days, i. e. ten days; **ܬܬܝܬܐ ܕܥܝܢܐ** on your neck, i. e. the responsibility is on you. So the phrase "on your head." **ܬܬܝܬܐ ܕܥܝܢܐ** a seer of face, i. e. a time-server; **ܬܬܝܬܐ ܕܥܝܢܐ** he has entered upon years, i. e. he is growing or has grown old; **ܬܬܝܬܐ ܕܥܝܢܐ** they are striking swimming, i. e. they are swimming; **ܬܬܝܬܐ ܕܥܝܢܐ** sanctify the table, i. e. ask a blessing; **ܬܬܝܬܐ ܕܥܝܢܐ** you have gone out from your mind, i. e. as we say, you are out of your head; **ܬܬܝܬܐ ܕܥܝܢܐ** your understanding do not put on his understanding, i. e. do not compare yours with his.

SALUTATIONS.

A few of the more common will be given below. It will be seen that some of them are rather Oriental than peculiar to the Nestorians.

One who first speaks to another says **ܬܬܝܬܐ ܕܥܝܢܐ** peace to thee, to which the reply is **ܬܬܝܬܐ ܕܥܝܢܐ** in peace thou hast come, or, simply, **ܬܬܝܬܐ**. On taking leave, one says **ܬܬܝܬܐ ܕܥܝܢܐ** (of uncertain derivation), equivalent to good-bye. Instead of this, we also hear **ܬܬܝܬܐ ܕܥܝܢܐ** remain in peace. At evening, a common salutation is **ܬܬܝܬܐ ܕܥܝܢܐ** (may) your evening (be) blessed. After a death or some calamity has befallen a house, a visitor says to the inmate **ܬܬܝܬܐ ܕܥܝܢܐ** may your head be comfortable, or comforted. When a man puts on a new coat, his friend says to

him **ܐܠܗܐ ܕܕܢܝܐ** *may it be blessed*. On receiving a favor, one replies **ܐܡܝܢ ܕܡܝܢܐ**, where **ܕܡܝܢܐ** seems to be nearly equivalent to **ܕܕܢܝܐ** *may you be happy or blessed*. After dinner, the guest says to his host **ܕܝܢܐ ܕܡܝܢܐ** *may God increase you*. If one enters a field, he says to the laborer **ܕܝܢܐ ܕܡܝܢܐ** *may God give you strength*. At the commencement of a feast or a wedding, the invited person says **ܕܝܢܐ ܕܡܝܢܐ** *may your feast (or wedding) be blessed*. If a host wishes to be specially polite, he says to his guest **ܕܝܢܐ ܕܡܝܢܐ** *the head of my eyes, you have come*. If one inquires about another's circumstances, the reply often is **ܕܝܢܐ ܕܡܝܢܐ** *from your wealth (or bounty) my condition is good*. Sometimes he says "from the bounty of God and yours." An inferior, when asked by a superior about his health, often gives no reply except **ܕܝܢܐ ܕܡܝܢܐ** *your servant*. A person wishing to abase himself before another, says **ܕܝܢܐ ܕܡܝܢܐ** *may I be your sacrifice*. One, on seeing something wonderful, often exclaims **ܕܝܢܐ ܕܡܝܢܐ** *glory to God!* When he wishes to commend another, he says **ܕܝܢܐ ܕܡܝܢܐ** *may your soul be sound*, equivalent to *bravo*.

POETRY.

We have made some attempts, and, as we think, not unsuccessfully, to introduce sacred poetry into the Modern Syriac. The language is sufficiently flexible and sufficiently imaginative, and we have already quite a collection of hymns, both original and translated. The following is a translation of Cowper's beautiful hymn, "There is a fountain filled with blood," which seems to have lost none of its beauty in this strange dress.

دَمْدَم دَمْدَم دَمْدَم

۱

بُخْتِ بِنَا بِمِ دَمْدَم مَكْبَرِ :

دَمْدَم وَصَبْطِ بِنَا كُنْ :

هَيَّاهُ اَمْرُ دَمْدَم بِمِ سَهْبَلِ :

مَدِ دَمْدَم دَمْدَم دَمْدَم

۲

بُكْلِبِ دَمْدَم بِنَا سَوْدِ :

خُجُو كَوَصْبِ اَمْرُ دَمْدَم :

دَمْدَم دَمْدَم دَمْدَم دَمْدَم

هَيَّاهُ دَمْدَم دَمْدَم

۳

بُنْجِ دَمْدَم دَمْدَم اَمْرُ دَمْدَم :

كَلِمَتِ دَمْدَم دَمْدَم :

بُنْجِ دَمْدَم دَمْدَم دَمْدَم :

بُنْجِ دَمْدَم دَمْدَم دَمْدَم

۴

بُنْجِ دَمْدَم دَمْدَم دَمْدَم :

دَمْدَم دَمْدَم دَمْدَم دَمْدَم :

بُنْجِ دَمْدَم دَمْدَم دَمْدَم :

بُنْجِ دَمْدَم دَمْدَم دَمْدَم

١ تَكَادَ دُنِيَ حِسْوَائِهِ ثُمَّ بَعَثَ لَهُ الْبَنَى : فَكَتَبَتْ
 دُنَى تَحْمِيلاً ثُمَّ لَحَى حِسْوَائِهِ وَكَهَنَ : فَكَتَبَتْ
 دُرَّةً دُنَى حَبِيبِ قَوْمِهِ لِحَالِهِمْ .
 ٢ مَعَهُ دُنْيَا ثُمَّ جَاءَهُ دُخَانٌ دُرَّةً دُرَّةً . مَزِيدٌ .
 ٣ لَمَّا تَمَّ لَهُمْ الْحَقْدُ : عَبَّ لَهُمْ دُرَّةً : هُوَ
 حَبَشَةٌ : دُرَّةٌ الْخَصْبَةُ فَكَسَتْ دُخَانُهَا .
 ٤ فَكَتَبَتْ دُنَى لَنَدَى دُخَانٌ حَبِيبٌ تَحْمِيلاً وَتَحْمِيلاً
 لَحَى دُرَّةً دُرَّةً . ٥ دُنَى دُخَانُهَا : فَكَتَبَتْ

APPENDIX.

~~~~~

It is stated on page 45 of this Grammar, that some effort had been made to note down as many verbal roots in common use as possible, but that most, if not every one, of the lists of verbs given were probably still incomplete. During the past year more than a hundred new verbs have been collected, which will be found classified below. Many of these verbs we have hitherto been unacquainted with, and every succeeding year will of course add to their number. We may thus hope to approximate in time to a complete catalogue of the verbal roots in the Modern Syriac.

It would be a very interesting and profitable study to trace the roots already written down to their primitive source, so far as it can be ascertained, and I had intended to make such an examination. But want of leisure compels me to relinquish the idea. This I regret the less, as every oriental scholar has the means of making the examination for himself. No doubt many of these roots have been employed in daily intercourse from remote antiquity, and yet, as intimated on page 8, may perhaps now be written down for the first time.

An opportunity has been afforded me of reading eighty-eight printed pages of the Grammar and furnishing for them a table of errata. The printing is beautiful, and much admired by us, as well as by the Nestorians, and the errors of the press are in general unimportant. The wonder is that, under the circumstances, they are not of a more serious character.

It should have been stated in the "INTRODUCTORY REMARKS," that the matrices for the Syriac types with which the Grammar is printed were prepared by Mr. Breath, one of my missionary associates, who has from the first superintended our press, and cut with great taste and skill all our fonts of Syriac type, except in a single instance.\*

D. T. STODDARD.

Oroomiah, Persia, May, 1855.

---

\* See note at the end of this Appendix.

## CORRECTIONS.

|      |                  |                               |                    |                     |
|------|------------------|-------------------------------|--------------------|---------------------|
| Page | 5, lines 21-22,  | for modern language, read     | written character. |                     |
| "    | 7, "             | 6, for                        | SCRIPTURE TRACTS   | " SCRIPTURE FACTS.  |
| "    | 12, "            | 15, "                         | pp. 10, 11         | " p. 13, Note 3.    |
| "    | " "              | 17, "                         | 𐤒𐤒𐤕𐤕               | " 𐤒𐤒𐤕𐤕.             |
| "    | "                | last line, "                  | 𐤒𐤕                 | " 𐤒𐤕.*              |
| "    | 13, line 1, "    | 𐤒𐤕𐤕𐤕                          |                    | " 𐤒𐤕𐤕𐤕.             |
| "    | 17, "            | 9, "                          | 𐤒𐤕𐤕                | " 𐤒𐤕𐤕.              |
| "    | " "              | 13, "                         | 𐤒𐤕𐤕                | " 𐤒𐤕𐤕.              |
| "    | 18, "            | 8, "                          | 𐤒𐤕𐤕                | " 𐤒𐤕𐤕.              |
| "    | " "              | 15, "                         | 𐤒𐤕𐤕𐤕               | " 𐤒𐤕𐤕𐤕.             |
| "    | 21, "            | 1, "                          | 𐤒                  | " 𐤒.                |
| "    | 23, "            | 14, "                         | 𐤒𐤕𐤕𐤕               | " 𐤒𐤕𐤕𐤕.             |
| "    | 24, lines 20-21, | for what to me,               |                    | " what may be, etc. |
| "    | "                | line 23, place a period after | what.              |                     |
| "    | " "              | 28, for that may,             |                    | read that may be.   |
| "    | 25, "            | 6, "                          | 𐤒                  | " 𐤒.                |
| "    | " "              | 10, "                         | 𐤒                  | " 𐤒.                |
| "    | 27, "            | 11, "                         | 𐤒𐤕𐤕                | " 𐤒𐤕𐤕.              |
| "    | 29, "            | 24, "                         | 𐤒𐤕𐤕                | " 𐤒𐤕𐤕.              |
| "    | 32, "            | 12, "                         | wētā               | " wētā.             |
| "    | 35, "            | 3, 4, "                       | 𐤒𐤕𐤕𐤕, 𐤒𐤕𐤕𐤕         | read 𐤒𐤕𐤕𐤕, 𐤒𐤕𐤕𐤕.    |
| "    | 39, "            | 17, "                         | 𐤒                  | read 𐤒.             |

\* The vowel <sup>ε</sup> should never be placed on final 𐤒, and wherever printed thus in the Grammar, it must be understood to be a slip, and the <sup>ε</sup> must be placed on the preceding consonant.

- Page 39, line 22, *for* coming before *read* coming upon.
- " 48, " 19, " **تَدُو** " **تَدُو**.\*
- " 49, " 20, " **فَلَزِد**, p. 63, " **فَلَزِي** p. 66.
- " 50, " 5, " to string, as peppers, *read* to sting (as pepper does the mouth).
- " 54, " 25, " may replied, *read* may be replied.
- " 55, " 16, " **شَوَب** " **شَوَب**.
- " " 22, *erase the comma after* as well as " .
- " 58, " 15, *for* **يُحَدِّد** *read* **يُحَدِّد**.
- " 61, " 15, " **وَي** " **وَي**.
- " 63, " 20, " **فَلَزِد** " **فَلَزِد**.
- " 64, " 19, " " " "
- " " near the bottom, after **سَلَزِد**, insert **يُحَدِّد** to be worth.
- " 67, line 1, *for* **نَحَك** *read* **نَحَك**.
- " 75, " 7, " **دَرْفَلَز** " **دَرْفَلَز**.
- " " 16, " **دَرْفَلَز** " **دَرْفَلَز**.
- " 76, near the middle, *for* **دَرْفَلَز** *read* **دَرْفَلَز**.
- " 78, line 3, *for* **دَرْفَلَز** *read* **دَرْفَلَز**.
- " " 7, " **بَسَد** " **بَسَد**.
- " 79, " 26, " **شَوَب** " **شَوَب**.
- " 81, " 18, " **وَدَت** " **وَدَت**.
- " " last line but one, *for* **فُجَجِي** *read* **فُجَجِي**.
- " 82, line 16, *for* **فَلَزِي** " **فَلَزِي**.
- " 83, " 3, " **خَدَت** " **خَدَت**.
- " " 20, " **فَسَد** " **فَسَد**.

\* In a number of cases **د** appears without its point, it having been broken off, probably, in printing. This, however, is of little consequence, unless it lead to a confusion of **د** and **ذ**. The former seems always to have its point.

# AMERICAN BOARD OF COMMISSIONERS

## FOREIGN MISSIONS LIBRARY 180 h

Page 84, line 6, for **أَكْتَدَ** read **أَكْتَدَ**.

" 85, " 22, " **فَدَمَعَمَ** " **فَدَمَعَمَ**.

" 86, " 4, " **هَمَمَ** " **هَمَمَ**.

" " 11, " **مَحْمَدَ** " **مَحْمَدَ**.

" " last line, " **مَهْمَدَ** " **مَهْمَدَ**.

" " at the bottom, add to the list of verbs :

**هَوَّهَ** to howl.

**كَلَّزَ** { to howl; also, as used in Koordistan,  
to glitter.

" 88, first line, for **تَجَزَّ** read **تَجَزَّ**.

" " line 17, " The future, " The 1st pers. future.









3 20 1 018 818 3 3

THE BORROWER WILL BE CHARGED  
AN OVERDUE FEE IF THIS BOOK IS  
NOT RETURNED TO THE LIBRARY ON  
OR BEFORE THE LAST DATE STAMPED  
BELOW. NON-RECEIPT OF OVERDUE  
NOTICES DOES NOT EXEMPT THE  
BORROWER FROM OVERDUE FEES.

Harvard College Widener Library  
Cambridge, MA 02138 (617) 495-2413

